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INDIA'S WOMEN

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INDIA'S WOMEN

THE MAGAZINE

OF THE

Church of England Zenana Missionary Society

VOLUME VII.

'The Morning cometh'

LONDON
JAMES NISBET & CO., 21 BERNERS STREET
1887

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Preface.

THE Seventh Volume of *India's Women* is dedicated, like its predecessors, to all who love the appearing of the King of Righteousness. It is sent out with the heartfelt desire that the uncoloured reports from our Mission Field may take their share in hastening the great Year of Jubilee, which shall snap all the fetters of idolatry and superstition now enchaining the women of the East.

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STATIONS AND MISSIONARIES.

Missionaries are earnestly requested at once to inform the Secretaries in London of any errors or omissions in this and the following Table.

*Names in italics are in Local connection only. Stations marked * were taken over from the old Society in* 1880. *Stations subsequently opened have dates attached. Ladies who have taken the Society's two years' medical course are marked* (M.).

NORTH INDIA MISSION.

CALCUTTA.
*NORMAL SCHOOL.
Miss Hunt, 1882.
Miss David, Native Training Class, 1880.
Miss Harrison, 1886 (Assistant).
4 Native Teachers.

*BENGALI WORK.
Miss E. Highton, 1880 (at home).
Miss Sandys, 1884.
Miss Rainsford Hannay, 1886 (Hon.).
Miss Humphreys, 1869.
Miss Lawrie, 1884.
Miss A. Lawrie, 1884.
Miss Jewett, 1886.
Miss Smith, 1887.
Miss Roy, 1887.
2 Bible-women. 33 Native Teachers.

MOHAMMEDAN WORK, 1881.
Miss S. Mulvany, 1876 (at home).
Miss C. Harding, 1885.
Miss Clark, 1886 (draws no salary).
Miss Martin, 1883.
Miss Roseboom, 1882.
Miss Lamb, 1886.
1 Bible-woman. 5 Native Teachers.

*AGURPARAH.
Miss H. Neele, C.M.S. (Hon. Superintendent).
Mrs. Martyr, 1885 (in charge).
Mrs. Dutt, 1885.
2 Bible-women. 7 Native Teachers.

*BARRACKPORE.
Miss Good, 1871.
Miss Pantin, 1881.
Mrs. Chalke, 1875.
Miss Wrangham, 1885.
Miss Wright, 1886.
Miss Adams.
18 Native Helpers and Converts' Industrial Home.

BURDWAN, 1882.
Miss E. Mulvany, 1876.
Miss Gore, 1881.
Miss De Cruz, 1886.
11 Native Helpers.

*KRISHNAGHUR.
Miss Collisson, 1877.
Miss Dawe, 1882.
Miss Thorp, 1886.
Miss Blond, 1885.
Miss Keys, 1886.
2 Bible-women. 12 Teachers.

NUDDEA VILLAGE MISSION, 1885.
Hon. Winifriede Sugden, 1882.
Miss Valpy, 1885.
2 Bible-women. 2 Teachers.

CHUPRA, 1885.—WIDOWS' TRAINING CLASS.
Mrs. Parsons, C.M.S. (Hon.).
Miss L. Parsons, 1886.
Mrs. Ghosh, 1885.
6 Bible-women in Class.

BHAGULPUR, 1882.
Miss Haitz, 1877.
Miss Pinniger, 1882 (draws no salary).
Miss Butler, 1880 (Medical, at home).
6 Native Teachers. 1 Compounder.

*JABALPUR.
Miss Branch, 1875.
Miss Daeuble, 1881.
Miss L. Daeuble, 1881.
Miss Anthony.
4 Bible-women. 13 Native Teachers.

*MIRAT.
Miss S. Hœrnle, 1879.
Miss Strœlin, 1881.
2 Bible-women. 8 Native Teachers.

PUNJAB AND SINDH MISSION.

*AMRITSAR.
ALEXANDRA SCHOOL.
Miss Davidson, 1885.
Miss Bell.
Mrs. Smith, Matron.
6 Native Teachers.

ZENANA WORK.
Miss Wauton, 1872 (Hon.).
Miss Dewar, 1881.
Miss Lonie, 1885 (at home).
Miss Martin.
5 Bible-women. 18 Native Teachers.

HOSPITAL AND DISPENSARIES.
Miss Hewlett, 1879.
Miss Sharp, 1882 (Hon.).
Miss A. Sharp, 1886 (Hon.).
Miss Bartlett, 1886.
5 Assistants. 6 Bible-women.

*BATALA.
Miss Tucker, 1875 (Hon.).
Miss M. Hœrnle, 1883.
Miss Dixie, 1886.
4 Bible-women. 10 Assistants.

PUNJAB VILLAGE MISSION.
AJNALA, 1884.
Miss Clay, 1876 (Hon., at home).
Miss Hanbury, 1884 (Hon.).
Miss Grimwood, 1884.

JANDIALA, 1881.
Miss Parslee, 1882.
Miss Cooper, 1884 (Hon.).
Miss Pengelley, 1884.

v. 7

	Stations.	Mission'ies in Home connect'n.	Assistants in Local connect'n.	Bible-Women.	Native Teachers.	Zenanas. Houses	Zenanas. Pupils.	No. of Schools.	No. of Pupils.	Normal or Boarding Schools.	No. of Pupils.	Government and Municipal Grants. R. A. P.	Local Subscriptions. R. A. P.	School, Zenana, and Medical Fees. R. A. P.	Sales of Work. R. A. P.	Miscellaneous. R. A. P.	Total credited in the Mission Accounts. R. A. P.
North India Missions.	Calcutta—Normal School,	1	2	..	4	..	..	..	..	2	39	2520 0 0		1658 0 0		4539 0 0	8717 0 0
	,, Bengali,	3	6	2	33	75	90	12	749	..	..	3594 0 0	2277 0 0	1133 0 0	1919 0 0		8923 0 0
	,, Mohammedan,	3	3	1	5	54	84	5	106	..	..						
	Agurparah,	1	2	2	7	11	12	3	90	..	..	1152 0 0	45 0 0	111 0 0			1308 0 0
	Barrackpore,	2	4	..	18	..	..	..	..	..	..	2597 0 0	546 0 0	125 0 0	6 0 0		3274 0 0
	Burdwan,	2	1	2	9	9	9	3	110	..	..	360 0 0	220 0 0	351 0 0	407 0 0	283 0 0	1621 0 0
	Krishnaghur,	3	2	2	12	..	..	..	..	..	..						
	Nuddea Village Mission,	2	..	2	2	1	1	1	51	..	..						
	Chupra—Widow's Class,	2	1	..	..	..	..	..	..	1	6	59 0 0					59 0 0
	Bhagulpur,	3	..	..	6	50	81	3	100	..	..	67 0 0	244 0 0		116 0 0	264 0 0	691 0 0
	Jabalpur,	3	1	4	13	84	157	7	225	..	..	1477 0 0	365 0 0	144 0 0	722 0 0	27 0 0	2735 0 0
	Mirat,	2	..	2	8	54	66	4	139	..	..	240 0 0	221 0 0	17 0 0	528 0 0	18 0 0	1024 0 0
Panjab Missions.	Amritsar—Alexandra Sch.,	1	2	..	6	..	..	..	..	1	86	2160 0 0	2375 0 0	2759 0 0	59 0 0		7353 0 0
	,, Zenana,	3	1	5	10	91	94	10	239	..	..	1200 0 0	1327 0 0		1464 0 0		3991 0 0
	,, Lady Lawrence Schs.,	..	..	..	8	..	..	8	179	..	..						
	,, Hospital,	4	5	6	.	..	..	1	18	..	..		4117 0 0	729 0 0	474 0 0		5320 0 0
	Batala,	3	..	4	10	146	33	6	137	..	..		1052 0 0	1 0 0	139 0 0		1192 0 0
	Ajnala,	3															
	Jandiala,	3	..	10	7	..	..	7	121	..	..		922 0 0				922 0 0
	Narowal,	2															
	Jalandar,	2	..	2	8	42	15	8	230	..	..		761 0 0		409 0 0		1170 0 0
	Kangra,	..	..	..	3	..	..	1	31	..	..					91 0 0	91 0 0
	Klarkabad,	..	..	1	1	86	..	1	16	..	..						
	Peshawur,	2	1	1	8	93	90	4	88	..	..	780 0 0	1002 0 0	45 0 0		320 0 0	2147 0 0
	Dera Ismail Khan,	..	1	..	..	1	3	1	12	..	..						
	Dera Gazi Khan,	..	..	..	..	..	..	..	..	..	..						
	Karachi,	3	1	1	3	64	140	2	81	..	..		490 0 0		1069 0 0	58 0 0	1617 0 0
	Hyderabad,	1	..	1	..	19	12	..	..	..	..		49 0 0				49 0 0
	Abbottabad,	1	1	..	..	..	..	..	..	..	..						
	Kashmir,	..	1	..	..	..	..	..	..	..	..						
South India Missions.	Madras—Hindu,	1	1	3	..	37	48	4	216	..	..	364 0 0	291 0 0	145 0 0			800 0 0
	,, Mohammedan,	1	2	..	..	..	..	..	..	..	..						
	,, Black Town,	1	2	6	18	210	220	3	272	..	..	974 0		580 0 0			1554 0 0
	Bangalore,	1	..	..	..	..	..	..	..	..	..						
	Masulipatam,	4	4	13	44	150	250	20	1363	..	..						3000 0 0
	Jaggipett,	..	..	..	..	..	..	1	45	..	..						
	Bezwada,	..	..	..	..	3	7	1	43	..	..	53 0					53 0 0
	Poonamallee,	..	..	..	6	2	97	..	..	..	..	116 0 0		18 0 0			134 0 0
	Amalapur,	..	..	..	..	3	5	1	53	..	..	180 0 0			5 0 0		185 0 0
	Ellore,	3	1	1	4	20	15	2	102	..	..	213 0 0	23 0 0				236 0 0
	Dummagndem,	1	..	..	..	..	..	..	..	..	..						
	North Tinnevelly,	2	..	13	2	162	174	9	257	..	..	343 0 0	96 0 0	31 0 0	293 0 0		763 0 0
	Palamcotta,	3	..	27	..	540	445	..	..	..	..		170 0 0	8 0 0	19 0 0		197 0 0
	Ootacamund,	3	..	2	..	36	39	2	140	..	..	317 0 0	2167 0 0	61 0 0			2545 0 0
	Trevandrum,	1	2	3	16	321	..	3	198	..	..	731 0 0	193 0 0		386 0 0		1310 0 0
	Trichur,	2	..	5	..	..	..	..	..	..	..						
	Cottayam,	..	..	1	1	..	..	..	..	..	..						
Japan.	Nagasaki,	1	..	..	..	..	..	..	..	..	..						
China.	Foochow,	2	..	..	..	..	..	..	..	..	..						
	Hong Kong,	1	..	..	..	..	..	..	..	..	..						
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INDIA'S WOMEN.

VOL. VII. JANUARY—FEBRUARY 1887. No. 37.

'And she waited on Naaman's Wife.'

(2 KINGS v. 2.)

TORN from her home, and still in memory throwing
A longing glance o'er scenes of earliest love,
Gilding her captive days with sunbeams flowing
From holy fires above.

Not 'neath her native vine, but 'neath His keeping,
Far from the slopes her free-born childhood trod,
Though not on Israel's soil, yet nightly sleeping
Beneath the skies of God.

Sweet dreams of hope before her patient vision
Mingle with heathen blazonry and sway;
Her fathers' faith she holds with meek decision,
Though early torn away.

A slave at best, how can she bear her witness,
Save by a life to duteous service given?
Not only for that service girt with fitness,
But for the plans of Heaven.

In heathen halls no mightier voice had spoken;
Her Heaven-set task nor king nor seer could fill,
To send her Syrian lord, all marred and broken,
To learn Jehovah's will.

He trusts her word ere yet the unbending prophet
Has taught a higher faith to prostrate pride;
He holds her wish as truth—the candour of it
Her life has ne'er denied.

Comes not to us the thought: How oft some maiden
Who tends, in Indian homes, the lonesome wife,
May breathe a wish, with pious purpose laden,
And turn the husband's life!

Away from home, her distant charge attending,
No slave, yet bound to do her Father's will,
True to her early faith, her service spending
Through good report and ill.

Till—not by travelled search o'er stream and mountain,
Nor where some vaunted prophet speaks unseen—
His sickness ends. Her words have shown the Fountain,
Where Jesus makes him clean.

F. H. WOOD.

ST. PAUL'S, NORTHAMPTON.

Christian Heartlessness.

By the Rev. E. A. STUART, M.A., *Vicar of St. James's, Holloway.*

'We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.'—2 KINGS VII. 9.

IN spite of Elisha's numerous miracles the children of Israel were still very lukewarm in the service of Jehovah. True, the altars to Baal were thrown down, and an outward reformation had taken place, but it was only in times of difficulty and distress that they had recourse to God. Therefore He continued to visit them through the Syrians; and in this chapter we have their capital, Samaria, reduced to the most dire and terrible affliction. Within was a famine, such as had never been experienced before; and without there was a foe, cruel and relentless. Things had come to this pass when God's prophet gave the promise that 'to-morrow about this time a measure of fine flour shall be sold for a shekel, and two measures of barley for a shekel, in the streets of Samaria.' And so it came to pass. That day at twilight the Syrians were alarmed as by a sound of horses and chariots, and fancying the Israelites had hired the Egyptians and Hittites against them, they fled in dire confusion. It so happened that that night four lepers, fit escutcheon of the hapless city,

determined to tempt fortune by venturing into the Syrian camp. To their astonishment they found it all deserted. After having feasted in one of the tents, they bethink themselves of the beleaguered city, and say: 'We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.' At first their story was not believed, but when the truth was put beyond a doubt, there ensued a scene which beggared description as the people rushed out to obtain the food. There are surely many lessons here we can learn in relation to missionary work.

1. Notice the distress. Think of the awful famine that is pervading every land; the human soul is everywhere calling out for knowledge, comfort, salvation.

Knowledge.—For the human soul can never be satisfied till it knows the answer to the question, What is truth? Man wants to know what is beyond the veil; he may amuse his intellect with scientific pursuits, but he must know what is beyond.

Comfort.—As he stands beside the grave he wants some hope, something to assure him love has a future, that death is not the end-all of his joys.

Salvation.—For he wants in his inmost self to live a holier, purer life. He feels in his best moments how sunk he is, how different to what he might be, and a terrible famine pervades his soul, and there is the enemy without. Never forget we have to fight against principalities and powers, and the rulers of the darkness of this world.

But now comes the saddest part. All this distress need not have been. Last night the salvation was accomplished. Those frowning tents are empty, and an abundant store is at the very gate of that starving crowd. Why then the continuance of the distress?

(1) *From want of knowledge.* But why did they not know? It was not in the dark that the enemy fled. Where were the watchmen?

(2) *From want of faith.* Even when the lepers came they did not believe.

Now, Christians, comes our duty: 'We do not well: this day is a day of good tidings, and we hold our peace; if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household.' We do know we have eaten the fat and drunk the sweet. We know the enemy has been routed. We know Christ can satisfy the desires of the soul. The truth has made us free. We can comfort one another with the words of Christ. There is a power in the

gospel for salvation. Now we do not well if we see our brethren hungering, trembling, and we do not tell them of the finished salvation of Jesus Christ. Men are longing for the truths which are so precious to our own souls. Say not, 'We are only lepers.' Lepers brought the news. Alas! they may well say, 'We have been long in coming.' 'My forefathers were alive when your forefathers were alive; why did they not come and tell them of these things?' is the unanswerable question of a North American Indian. 'Now therefore come, that we may go and tell the King's household.'

The "Quarterly Review" on Modern Christian Missions.

IN deciding the merits of a disputed cause, few circumstances lend greater weight than the evidence of an unbiassed and impartial witness. As a deposition valuable in its independence of the ties of relationship (a qualification which cannot be claimed by missionary Magazines), *The Quarterly Review* for July 1886 may demand respectful attention to what it has to say on the subject in question.

To prove the steady advance of Christ's armies in heathen lands, the article is furnished with statistical tables, and draws a contrast between the position of Missions at the present day and at the close of the last century.

'Exactly one hundred years ago,' it begins, 'a little parlour in Northampton was the scene of an incident which, although trivial enough in its circumstances, is well worth recording as a landmark in the evolution of modern missionary enterprise.

'The Baptist ministers of the district being assembled for edifying converse, and a definite subject for discussion being needed, suggestions were invited from the younger brethren by a senior of the company, a Mr. Ryland, father of the better-known Dr. Ryland, who during the first quarter of the present century occupied a leading position in the Baptist denomination. A pause followed, which was at length interrupted by the modest and hesitating yet earnest voice of a young man of twenty-five, a poor village shoemaker, who, while earning his livelihood by cobbling, had sufficiently educated himself to obtain acceptance as a local preacher in the neighbouring chapels. What he ventured to propose for discussion was the question, "Whether the command given to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the end of the

world, seeing that the accompanying promise was of equal extent?" It seems that the question, harmless as it looks now, fell like a bombshell into the midst of the startled audience. "You are a miserable enthusiast," shouted the grey-haired president, "for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first."

'The humble enthusiast of this story was William Carey, who seven years later sailed for India to raise the standard of the Cross among the heathen and Mohammedans of that vast peninsula; and after forty years of devoted and successful labour, which earned for him the title of the "Father of Modern English Missions," was laid to rest in his own settlement at Serampore, honoured and lamented by all the noblest and best in the land of his adoption.'

From the 'Father of Modern English Missions' the writer takes in review all the various existing Missionary Societies. The growth of missions during the last ninety years is tabulated. This period is said to be divided into two equal portions, the earlier half being little more than the era of beginnings and experiments. 'It will be seen, then,' he continues, 'that the broad volume of missionary effort, which now rolls grandly forth for the healing of the nations, is emphatically the outcome of the zeal and the sacrifices of not much more than a single generation. It is only within the last forty years that the science of missions can be said to have been developed. This is a fact of primary importance, when from the successes already achieved we try to form a forecaste of the future, as we shall presently do. What we now desire to point out is, that evangelisation is no longer the sporadic, haphazard work that it was in its earlier stages; it is reduced to system, parcelled out, organised and sustained by powerful and experienced directorates, under whose care it has grown up into a vast permanent department of Christian enterprise. . . .

'In the interest of Christian missions the manifold tongues of the earth are at length being seriously grappled with, and compelled to serve the spread of Christianity to an extent wholly without parallel. Already the Divine Word is printed in 267 languages, mostly the speech of heathendom, and every year sees new dialects become vehicles of the message of salvation. Moreover, novel agencies have been brought into play as experience has discovered their value. The peculiar qualities which enrich woman's nature, its wealth of tenderness, warm enthusiasm, and delicate tact, are now being systematically enlisted in the work of evangelisation. The wives of Protestant missionaries, it is true, have always

been valuable helpers to their husbands; and Southey, in the vindication of Carey's little band of pioneers, to which we have already referred, showed that he was not blind to their worth, by exclaiming, "Do not think to supersede the Baptist missionaries till you can provide from your own Church such men as these, and, it may be added, such women also as their wives." But it is only within the last thirty years that female agency has come to the front as a definite component of the missionary staff. For the labours of devoted Christian women there is ample scope among the heathen of their own sex; in the Eastern Zenanas, in mission-schools or orphanages, in the hospitals and dispensaries, which are now to be found in all the chief stations, their ministrations are invaluable. Much, indeed, that is of prime importance to the spread of Christianity can be done by them far better than by men. Our tables show that already in the advancing army of the Cross sent out by Protestant Christendom no less than 2400 of these consecrated Amazons are sustaining their part in the holy war. . . .

'The following ideal sketch of the female missionary in India, which has just fallen into our hands, is so striking that we venture to present it to our readers, who will value it the more when they know that it is from the pen of no novice or enthusiast, but of a grey-haired and experienced civilian :—

'"To the village women the appearance of a female evangelist must be as it were the vision of an angel from heaven. To their untutored eyes she appears taller in stature, fairer in face, fairer in speech, than anything mortal that they had dreamt of before; bold and fearless, without immodesty; pure in word and action, and yet with features unveiled; wise, yet condescending to talk to the ignorant and the little children; prudent and self-constrained, yet still a woman, loving and tender. In Hindu Annals the poets have written about Sità and Damiyanti, and painted them with the colour of every earthly virtue, showing that they knew what a virtuous woman should be, yet such as they never appeared to the sight of poor village women, even in their dreams, until suddenly their eyes, their ears, and their hearts seem to realise, faintly and confusedly, the Beauty of Holiness, when they begin to hold converse, only too brief, with their sweet, loving visitor, who, smitten with the wondrous desire to save souls, has come across the sea from some unknown country to comfort and help them. Short as is her stay, she has, as it were, with a magic wand, let loose a new fountain of hopes, of fears, and desires; she has told them, perhaps in faltering accents, of righteousness and judgment, of sin, repentance, and a free pardon, through the

blessed merits of a Saviour. This day has salvation come to this Indian village!"

'Then as regards Female Doctors; abroad, the Church Zenana Mission is training them in its hospitals at Amritsar, in the Punjab, and the Agra Institution is following in the same line. At home, too, Associations in London take up this branch of the work, and the Christian Knowledge Society has recently established studentships in medicine for female as well as male candidates for missionary work. On the whole, medical missions are being pushed on with great zeal in all sections of the field; and no one, we feel sure, who reads the modest and sensible work of Mr. Lowe (*Medical Missions; Their Power and Place*), himself for some years a missionary in Travancore, can doubt that the healing science, practised in connection with missions by thoroughly competent persons, imbued with the spirit of evangelists, is one of the most powerful auxiliaries by which the preaching of the Divine Word can be promoted. . . .

'We draw an augury from experience, and invoke the testimony of the mission-fields themselves to the effects which the labours of the Churches during the present century are producing. . . . It is a familiar remark, to which Sterne, in his *Sentimental Journey*, added emphasis in a well-known passage, that for impressing the mind, general statements are not comparable to particular instances. Such an instance, therefore, we venture to give in a recent private letter from a town in Northern India, and we the more readily select it because of its ordinary and commonplace character:—

'"I had before me to-day," says the writer, "a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite native style, came into the little drawing-room, and sat down and talked with us, as if she were a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory, and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her."'

One more quotation is added, which builds up our hope that women's missions are helping to break down one of the strongest barriers to the evangelisation of India:—

'Caste, the main support of Hinduism, is being undermined and relaxed. "Educate our women," say the natives themselves, "and it is doomed."'

The *C. M. Intelligencer* for August contains an article by the writer 'K.' entitled *Unrest and Error*, which comments on this review of Modern Christian Missions, and shows that success depends on something higher than the 'multiplication of agency in missionary or other work for God.' He asks, 'What were the principles which animated Carey and the men of his stamp, both in the Church of England and out of it, who laid the foundations of the mighty work of Missions, who gave it its first impetus, an impetus which it has not yet lost? We will let Dr. Smith explain it in the case of Carey: "At eighteen Carey was emptied of self, and there was room for Christ. . . . He felt ruined and helpless. Then to his spiritual eyes, purged of self, there appeared the Crucified One, and to his spiritual intelligence there was given the Word of God. The change was that wrought upon Paul by a living Person. It converted the hypocritical Pharisee into the evangelical preacher; it turned the vicious peasant into the most self-denying saint; it sent the village shoemaker far off to the Hindus."'

Whilst God's people render praise for the favour He has granted to missionary enterprise, and the numbers he has added to His militant host, prayer, too, should ascend that the spirit which animated the Serampore missionaries may be poured down on the men and women who have followed in their footsteps.

A Call to Kashmir.

UNDER date of August 5, 1886, the Rev. Robert Clark, M.A., C.M.S., our Hon. Corresponding Secretary in the Punjab, sends us an urgent invitation to take up work in Kashmir. The invitation proceeds not from Mr. Clark alone, but from Rev. J. Hinton Knowles, Miss Tucker, and the Rev. T. R. Wade. Accompanying it is the following memorandum from the pen of Mr. Perkins, an able officer of the Civil Service, who has recently resigned his appointment to give himself wholly to missionary work:—

'*Memo. for the Committee of the C. of E.Z.M.S.*

'Having just returned from a visit to Kashmir, I think it well to lay before the Committee of the C.E.Z.M.S. the present opening which appears to exist for starting a Zenana Medical Mission at Srinaggar. It is an almost unoccupied field, as Dr. Neve has as much as he can do with the men, and he has, I believe, already applied for help from the Society. I would suggest

the advisability of sending *two* ladies, one of whom should be a person of mature experience in Zenana work, as beginning a work like this in a native state requires much experience and tact. For the non-medical lady there are likely to be openings at once amongst the Punjabi families in Srinaggar, and amongst the Cashmiris in the villages.

'Miss Clay and Miss Wauton, who have been travelling with us, agree in what I have written.

'L. E. PERKINS.'

Kashmir, then, is pleading for followers of a Master who laid aside His glory, and came into the midst of a miserable, suffering world. The Church Missionary Society has established a mission, and the men of Kashmir hear of the Author of the world's salvation. But Christian work outside the homes has the drawback of opposition within. Women, however down-trodden, have their own influence, and for long they have seemed beyond the reach of enlightenment. Barriers which appeared impassable three years ago have now been broken down, and an opening has appeared for work amongst them.

In the villages the women are very accessible and friendly, and, there is reason to believe, ready to welcome a lady who would simply bear the tidings of a Saviour who has loved them and given Himself for them. In Srinaggar, the capital, where help is equally needed, a medical training would open many Zenanas to a lady missionary.

Already a native Christian lady has found an entrance to one Kashmiri and several Punjabi families living in the city, and has given her services to the Society as an Honorary Missionary. The Committee have sanctioned, on the recommendation of the Local Committee, a grant for conveyance, etc. Mrs. Rallia Ram, whose husband is a schoolmaster in Kashmir, is the daughter of the well-known native pastor, the Rev. David Singh, and will, we trust, be much blessed in her efforts.

Miss Wauton, who has lately travelled in Kashmir, writes: 'There is little doubt if two ladies would give themselves to this work, by the time they had learned the language, by tact, love, and wisdom, they might find entrance into any number of families.'

Difficulties there must be, as surely as the crown of reward is promised to those who overcome. But the work is both practicable and inviting. Missionaries would have little difficulty in finding suitable accommodation within reach of the means of grace, and the climate is not so great a bar as it might be in many parts of India.

The greatness of the need cannot be estimated, but it should not overwhelm any one of God's servants by its contrast to the little that two ladies could accomplish. The beauty of the mountains of Kashmir is enhanced by thread-like streams, which meet in the valley, and flow in a

strong, quiet river to the sea; so various faithful efforts spring from eternal love, and unite in fulfilling God's great purpose. Let the mountains flow down at His presence, and Srinaggar become worthy of its name, which signifies, 'The New Abode of the Most High.'

There is need of haste. The command has made itself heard, 'Go work *to-day* in My vineyard,' and if we obey, it must be probably now or never. The cry for help is too urgent to remain unanswered, and vain remedies may be offered for the ills which have forced themselves into notice. A 'Kashmiri Pandit' has recently written: 'The narrator of the present condition of women in India can *a tale unfold* which would harrow the soul and freeze the blood of every civilised man. . . . It is well known that marvellous tragedy of existence which is carried on in Indian Zenanas.'

At the present time a tour in Kashmir brings to mind the comparison between what it is and what, with all its resources, it might be. Can we risk the regret which would be felt hereafter should that comparison be changed to what it has become and what it might have been, if only God's servants had not allowed opportunities to slip through their grasp?

No one is called to go forth alone. Jesus Christ invites His disciples to be workers together with Him. In listening to His voice, the power comes to obey. If the glad response is kept back merely by a sense of weakness or unworthiness, His Word is full of encouragement, 'Certainly I will be with thee,' and 'My strength is made perfect in weakness.'

Dawn in the East.

'Watchman, what of the night? The watchman said, The morning cometh, and also the night.'—ISA. XXI. 11, 12.

ONE more year has brought us nearer to the time when the earth shall be filled with the knowledge of God's glory. Although shadowed, it has been marked with God's favour; and we who are spared to watch for the rising of the Sun of Righteousness may enter the seventh year of our Society with renewed faith and hope. Our missionaries' reports are like the cry of watchmen, looking in the east for the day to break and the shadows to flee away. Regarded as tidings of our Saviour's kingdom, they will possess value greater than their own, however interesting may be the events they record.

I.—NORTH INDIA MISSIONS.

CALCUTTA AND NEIGHBOURHOOD.

This work is divided into three branches—(*a*) The Normal School; (*b*) Bengali Work; (*c*) Mohammedan Work.

(*a*) The Normal School.

On the children depends in a great measure the future of India. Never before has this department of our work appeared with a more cloudless horizon.

Miss Hunt's Report.

'O Lord, open Thou my lips, and my mouth shall show forth Thy praise.'

'Looking back through my diary for material for the year's report, I feel we cannot but thank God and take courage. The short entries represent so many difficulties removed, and rough places made plain; so many blessings from the Father's hand, and kindnesses from friends, that one's heart seems full of praise and thanksgiving. Whereas last year we had to record two deaths in the Normal School, and severe sickness in the Training Class, this year has been one of almost unbroken health in both branches of the work.

'The examinations at the end of 1885 were satisfactory. Both the students sent up for the Government Certificate Examination passed, while two others passed in a higher standard given by the school examiners, and a fifth passed well in the ordinary final examination. All these are now working heartily in the various Missions in the neighbourhood of Calcutta. Although we know that he that girdeth on his armour must not boast himself as he that putteth it off, yet we looked forward in faith and hope for the coming victory when we saw these young soldiers putting on the armour of God, and going forth so bravely and joyfully to the great battlefield; and we think we see in the past eight months of loving service an earnest of the years that are to come. The second class also did well in their examinations.

'Our prize-giving was postponed from the usual date to the 22d of January 1886. The particulars have already appeared in *India's Women* (May-June, p. 140). Lady Dufferin was so good as to give away the prizes, and showed a most kindly interest in the work. Lady Helen Blackwood was also present, and the Bishop of Calcutta presided. Colonel Brownlow's earnest address will long be remembered by the students.

'In addition to the prizes, two girls received Government certificates. Certificates as fourth-grade teachers were given to four of the Training Class girls, who passed out (students usually pass out as fifth-grade teachers) and certificates of higher grades were presented to teachers from the Burdwan and Calcutta Missions, who had passed the necessary examinations during the year.

'The little ones of the Central School received their usual presents of dolls and toys, the gifts of our kind friends at home, and class prizes were also provided for them by the kindness of Babu Kedar Nath Dutta, the father of two of the little pupils.

'It may be remembered that on the resignation of Mrs. Byrne, Mrs. Savill acted as head-mistress until a permanent arrangement would be made.

As we are trying to work the school up to the University Entrance standard, it was difficult to find a lady willing to undertake all the subjects required. In consequence of this, a new plan has been adopted for the first-class girls: professors[1] attend daily for mathematics and the other necessary subjects. We could wish that our report was not due until after the examinations for 1886, that we might be able to speak with more confidence of the success of this arrangement; there are many apparent advantages, and we hope the results will be good. The students have the benefit of fresh teaching on the various subjects, and also, if one master should break down, one branch only would suffer, instead of the whole, as would be the case were a head-mistress responsible for all.

'I would take this opportunity of thanking the Rev. W. Smith, Principal of the Church of Scotland General Assembly Institution, for his kind sympathy and valuable assistance in carrying out this plan.

'Miss Harrison, a former pupil of the Normal School, and for many years assistant missionary in Benares, has been appointed superintendent of the schoolroom during class-time, and her knowledge of Bengali makes her services in the Training Class and Central School of great value. We feel thankful to have a fellow-helper with such an earnest missionary spirit and real love for the work.

'Miss Dissent, second mistress, passed Dr. Coates' preliminary examination for medical students in June, but she continues with us, and is striving for her pupils to do well.

'The numbers in the Normal School have been less than during the past few years, and a special meeting was held in May in the old church room, to interest the inhabitants of Calcutta in Zenana Missions, and to induce parents to give their daughters more readily to the work. The Rev. A. Clifford, Hon. Secretary, presided, and Mrs. Clifford, Miss S. Mulvany, and Miss Hunt were the speakers. There was a very good attendance, and the interest seemed sustained. After the meeting several present took collecting-cards, and promised to become subscribers to *India's Women*. We hope that the number of students in the Normal School next year may show that the more direct object in view has also been attained.

'The monthly lectures mentioned in last year's report have been continued during this year, and have been much appreciated.

'The Rev. K. S. Macdonald gave us the sequel to his lecture on "Hinduism as taught in the Vedas" in a most interesting account of "Modern Hinduism." The Rev. Jani Alli also, continuing the subject of last year, compared Mohammedanism with Christianity. Such lectures cannot but be very useful to future missionaries.

'On the prize-day Lady Dufferin expressed a wish that we would add sanitation to our class subjects. Being unable to do this at present, we thought a lecture might be a good way of introducing it, and J. Simmons, Esq., Secretary of the Calcutta Health Society, read a very valuable paper on the subject at the Normal School. This paper has since been printed and published by the Health Society, and Mr. Simmons very kindly sent us copies to be distributed among our students. In May the Rev. J. Billing spoke very encouragingly of mission-work in South India, giving his own experiences.

'We have also to thank the Rev. J. Morrison for his interesting and amusing description of a visit to Hong-Kong, and A. Thomson, Esq., and the Rev. J. W. Hall, for their greatly ap-

[1] Bengali gentlemen, trained in the General Assembly Institution, and teaching the same subjects there.

preciated lectures on "Magnetism" and "Genesis and Science not at Variance." We feel very grateful to all these gentlemen for the pains they have taken to help us.

'Through the kindness of Major Broadbent, who obtained the use of a Government steam-launch for us, we were able to take all the Normal School and Training Class girls, and several former students and friends of the Mission, for a picnic up the river to Barrackpore. It was a delightful day, and the river breezes refreshed us all. Our only regret was that Major and Mrs. Broadbent could not witness the pleasure their kind thought had provided.

'*Training Class.*—Five girls passed out of this class at the end of last year, and we have very satisfactory accounts of them all from the ladies with whom they are working. As already mentioned, four passed as fourth-grade teachers (one grade higher than usual).

'On the 1st of March 1886, the beautiful new room, built for a dormitory for these girls, was opened. We invited a number of our Bengali friends to be present, and about sixty people assembled to hear the Rev. Dr. Baumann's earnest address, and to join with us in praises to God for this good gift to us, and in prayer that the work done in the Training Class might be increasingly useful. All agreed that the new room was all that could be wished from a sanitary point of view, and bright and cheerful also.

'This addition to our premises enables us to increase the number of students, and we have now nineteen under training. Several others have applied for admission during the year, but we were obliged to refuse them, as in various ways they did not come up to our standard. We are most anxious to improve this class in every possible way, and to raise its tone, as we feel that the Bengalis are more likely to gauge the benefits of Christianity by what it has done for their own people than by its effects on Europeans; and also, these girls, speaking in their own language, must have an eloquence that we can never hope to attain.

'Ten of the students were confirmed in August, after a careful preparation by the Rev. J. W. Hall. A special communion service was held for the newly confirmed at Christ Church the following Sunday, which we all had the joy of attending. There were eighty Bengali communicants.

'A Bengali missionary address was given at the Normal School in September by the Rev. J. Stark, missionary in Santhalia. Miss Rainsford Hannay, Miss Skirving, and Miss M'Gilliwie brought their Bengali teachers; these, with a contingent from Miss Neele's Boarding School and our own Training Class, made up a party of about fifty. The address was listened to with great interest, and the evening was very pleasant altogether. One other event must not be passed over. In the beginning of August the Rev. H. P. Parker, formerly Hon. Secretary of our Society, came to Calcutta to say good-bye to his old friends before going to England for his consecration as Bishop of Eastern Equatorial Africa. During his stay we had a large gathering of mission friends at the Normal School to wish him God-speed. When he and Mr. and Mrs. Harington arrived at the house, the Training Class girls, who were waiting for them in the central schoolroom, welcomed them with the old Sunday-school hymn in English—

> '"Here we suffer grief and pain,
> Here we meet to part again,
> In heaven we part no more."

Mr. Parker then spoke some farewell words of advice and encouragement, which were interpreted to them, and as he was leaving the room to join the company upstairs they sang a parting hymn in Bengali.

'In the course of the evening Mr. Parker gave a brief sketch of the work

in Eastern Africa up to the time of Bishop Hannington's death, and after a few words of brotherly sympathy from the Rev. A. Clifford, C.E.Z.M. Secretary, the evening closed with prayer.

'*Central School.*—The report given of this part of the work for 1885 by the Government Inspectress, Mrs. Wheeler, was one of the most satisfactory that we have had, and the attendance has been good throughout the year. We miss many of our elder girls from their places. Among others, our little Golap has been married, but she is reading at home with Miss Highton. Nero and Nolin, daughters of Kedar Nath Babu, continue to come regularly. Their father sent us a request that they might learn more Christian hymns, as he considered them so improving to their minds.

'Little Mrinalini, daughter of a Brahmo-Somaj gentleman, brought us an invitation to visit her mother, which we accepted, and were very cordially received. In the course of conversation this lady said: "Your religion is very good; teach my little girl all you can of it; it will be easier for her than for me, because I am married." We feel this a sacred trust, and hope that the little one may be led to receive the truth in the love of it. She is a bright, merry child—unusually so for a Bengali. Mrs. Banerjee, or, as she is more generally called, "Mrinalini's mother," came to visit us at the Normal School, and took afternoon tea with us; we invited Miss E. Highton and one or two other ladies to meet her. (The Brahmo-Somaj ladies are so far emancipated as to allow of this.) She is now reading English with Miss E. Highton.

'The regular teaching of the servants has been continued during the year, and we think we see an increased inclination to listen in several of them, but we are still waiting for the "precious fruits." Will not our friends join with us in prayer that the servants, who serve us so well, may also serve our Master? EMILY A. HUNT.

'CALCUTTA, *October 5th*, 1886.'

(*b*) Bengali Work.

It is a matter of great regret that the usual report of our senior missionary, Miss Highton, is missing; more especially as ill-health has occasioned her absence from her post. Miss Highton's return to England has enabled her to speak, instead of writing, of Bengali Work, and we must trust it may have been the means of increasing interest.

Miss Edith Highton, who has been in charge, sends an encouraging account of steady progress. Miss Rainsford Hannay joined her in the spring, and has been able to give welcome aid. Her first impressions of the mission station at Calcutta will be read with interest.

MISS E. HIGHTON'S REPORT.

'We are thankful to be able to report favourably of the year's work. We have not, indeed, been cheered by any outward and marked success, but many who receive us and the message we bear gladly, we have reason to believe, are "not far from the kingdom of heaven."

'Our workers are the same as last year, with the addition of Miss Jewett, whom we welcomed in January 1886, on her passing out of the Normal School. She was able to take some of the extra work in May, when, to our great sorrow, my sister was obliged to go to England. Before she left we

had the pleasure of welcoming Miss Rainsford Hannay, whose ever-ready help and sympathy has done so much towards filling the great gap, but the bulk of her time has necessarily been taken up with the study of Bengali.

'*Our Schools.*—We have now twelve schools, the work being practically the same in all. A short notice of each, and an account of one in detail, will suffice.

'*Boronagore School. Detailed account of working.*—Boronagore is a village about an hour's drive out of Calcutta, where two teachers live, the wife and daughter of the C.M.S. catechist. Our school is held in a room adjoining their house, for which we pay Rs.3 per month. This room being too small for our increased numbers, the landlord put a thatch over the verandah ; we added chicks (a kind of blind) to keep out the sun and rain, and thus we now have a nice outer room for the infants.

'I would ask the reader to join me in imagination at the end of our long dusty drive. We hear the hum of voices, and very hearty is the greeting from the fifty little ones assembled. Books and slates are quickly put aside, and the text appointed is reverently repeated, and very sweet it is to hear the words of life lisped by even the tiniest. Bearing in mind the promise of Isa. lv. 10, 11, we make an especial point of this weekly repetition of texts, and are often astonished at the way the children remember them.

'Then follow questions on the chapter of Bible history taught during the week. The elder children, in addition to this lesson, read the Bible, and have it explained to their respective classes. Our questions are, as a rule, answered eagerly and intelligently. During the remaining time we examine the children in the secular subjects.

Our first child, a little thing of ten years old, is reading in the First Standard, but in a few months she will be married, and, as happens in nine cases out of ten, we may never see her again. Some are apt to set a low value on school-work, but we look upon each day spent with these little ones for whom Christ died as of the greatest importance. Are they not solemn opportunities to be redeemed for Him? The extent of their influence we cannot divine. These children, in distant villages, or in the dark seclusion of the unvisited Zenana, in their turn become seed-sowers. The blessed results will be made manifest in the day when the secrets of all hearts shall be revealed.

'We close the school with prayer and singing, which the children thoroughly enjoy. One day a week being thus spent by each of us in the school under her charge, enables us to gain a personal knowledge of the children, and to maintain a careful supervision of the work of the native teachers.

'*Amherst Street School.*—The expenses of this school are defrayed by the C.M.S. The attendance is not quite so good as at this time last year. I think this may be due to a necessary change of teachers. The Bengalis are a very conservative people, and do not at all like changes. The Government Inspectress examined the children in August, and was particularly pleased with the lower standard. Lately some of our infants have been withdrawn because they had been repeating at home texts they had learned in school, so their parents thought Christianity was making too great an impression upon them.

'*Shoba Bazaar School.*—The average attendance in this school is between 50 and 60. Miss Humphreys superintends it, and we have three female native teachers : Jarmine, who teaches the elder children, and Khanto, who has passed through our Training Class, and is proving herself a trustworthy and efficient teacher. Suckie Monie, who teaches the infants, is a widow, who started the school, and gave it into our hands, on condition that she

should be kept on as a teacher, and receive Rs. 10 per month. She herself learned all she knows from Miss Humphreys, so we are in a sense reaping the fruit of seed sown years ago. The widow, I think, believes the Gospel; what she seems to lack is the conviction of sin. She is one whom we should especially remember in prayer.

'*Ram Kristopur School, Howrah*, is superintended by Miss Thomas. Our native Christian teacher, Shurja Monie, has been working for many years. We have been especially pleased with her increased earnestness of late. Nidhu, a convert of about eight years' standing, goes over from Calcutta two days in the week to help.

'The work in this school has been especially trying, as it is in a very bigoted district. More than one opposition school has, from time to time, drawn away our most hopeful girls, but in almost every case they have after a short absence returned.

'One very interesting pupil is a little blind girl, who was utterly ignorant; she is now a most regular attendant, and what the others in her class read she always learns by heart. Last year she was greatly delighted to receive a prize for singing.

'*Durzieparah School.*—This school, with four native teachers, is superintended by Miss Sarkies, and sometimes over 100 children are present. We have been privileged to keep the first two children beyond the usual age, and they have given us good reason to hope that they are trusting and believing in the Lord Jesus as their Saviour.

'*Kashariparah School* is superintended by Miss Laurie, and we have two native teachers, one a Bramo widow who started it many years ago, and in whose house it is held. She only teaches two days in the week. The conditions under which the school was taken up years ago make it all but impossible for us to part with her, so we plod on patiently, trying to rouse her to more earnest work. Shushilla, our native Christian teacher, is bright and energetic, the children are fond of her, and I believe her first aim will be to bring them to a knowledge of the truth. Nidhu teaches in this school three days in the week when the widow is absent.

'*Mechua Bazaar School*, our newest, with two native teachers, is superintended by Miss A. Laurie. This year we have secured a much better room. It is part of a native house, built for and dedicated to the worship of idols. The owners, being poor, were willing to let us rent it. On every hand we find the people becoming more liberal-minded and less bigoted.

'*Koicalla School* is quite in the country, beyond Dum-Dum. Miss Sarkies goes over once a week, accompanied by a native teacher. The average attendance is about 25. The distance prevents our sending a teacher over from Calcutta daily, and Mussulmans and Hindus in the district will not allow us to rent a house for Christians to live in; so a young Hindu widow, in whose house the children assemble, is our teacher, and the work is her delight. She receives a lesson weekly, and is, I believe, being taught of the Spirit. Surely we may expect to gather some jewels for the Saviour's crown from among these neglected ones.

'*Shiti School* is between Boronagore and Dum-Dum, and there Miss Jewett spends one day a week. The average attendance is about 25. The children are taught by a Christian pundit, who with his family lives in the house we rent for the school. I think it gives us reason for encouragement. The teachers in lonely village stations need our prayers that by their lives and conversation they may be enabled to recommend the Gospel of Christ.

'In *Bon-Hughli School* Miss A. Laurie spends some hours once a week. The average attendance is about 20. For the last few months it has been under Ducora, a Christian

pundit. He is a good man, but not a good teacher, and I think we shall find it necessary to make some change. However, in spite of all discouragements, we know the children have heard the Gospel, and God is able to bless the feeblest effort, and where we least expect it fruit may spring up.

'*Arndul School* is the most distant, and we cannot manage a day there oftener than once a fortnight. We have two teachers: Proshonno, who for some years worked with us in Calcutta, but, being an elderly widow of staid character, we found it expedient to send her to this trying station, where she has been working very well. Golapie, our second teacher, the wife of the Christian Vernacular Society's agent at Arndul, is a quiet woman, who works conscientiously and well. It has been a trying year. Our numbers have not been the same for two months consecutively: one month our average attendance would be 12, and the next 30 or 40. The people seem to get sudden scares, and say, "Oh, if we send the children to school they are sure to become Christians." The children are withdrawn for some weeks or months, then return to school having forgotten all they knew, and the same ground has to be gone over again and again.

'The Christians living here are sometimes subjected to much petty persecution. I give an extract from a letter received from Proshonno yesterday: "The people here are giving us great trouble. The other day they broke down our door. We were very frightened—for where could we fly to? and what could we do? From 8 to 12.30 they did not cease to trouble us."

'*Carminis School, Howrah*, is not one of our Mission schools, but belongs to a Hindu widow who has for many years allowed us to give the children a Bible lesson, and teach them texts and hymns. Miss Laurie spends some time in this school weekly.

'Before bringing an account of our school-work to a close, I would thank those many friends in England, Canada, and Simla who have taken so much trouble to dress and send us dolls and other prizes. These gifts are such a comfort and help to us, and many a child, who from shyness would keep away, is induced to come to school by the promise of a doll on the prize-day. I may truthfully say we cannot have too many dolls, the children do love them so. Jackets and scrap-books we also find most useful, and I would thank those who sent us such nice ones last year. As the articles we receive from home do not nearly supply our 700 children, we collect money from friends out here to make up the deficit, to whose kindly and liberal help many thanks are due.

'*Zenana Work*.—Each of us spends one whole day or a portion of two days in the school under her care; but the rest of our time is devoted to the Zenanas. Seven native teachers are also engaged in this work. Our plan in Calcutta is that each pupil should have two lessons a week—one from ourselves and one from the native Christian teacher. This plan brings a greater number under our influence than giving daily lessons to each pupil. When necessary we relax our rule, and those who learn English we take twice a week ourselves. We have two native teachers living at Kidderpore, whose houses we are only able to visit once a week.

'A very encouraging feature of the work in this district is that so many who have been obliged to give up their secular studies have asked that the teachers may still be allowed as formerly to give them a Bible-lesson. Several Mussulmani houses have of late opened to us in Kidderpore, and as Miss Mulvany is not able to take them up, we gladly number them among our pupils, and find them most attentive during the Bible-lesson.

'Y., the woman at Howrah who was mentioned in last year's report, seems in much the same state—a Christian in all but name. We

have found out that by her conversation and reading she has been trying to lead others to the true faith. Strange as it seems, her people allow her to do just as she likes as long as she is content to remain unbaptized; if she received baptism, she would be disowned, and entirely cut off from her people. Can we wonder at her hesitation?

'S.'s mother, also mentioned last year, a pupil of Miss Thomas, who seems to have been truly taught of the Spirit, is just waiting for her husband, that they may as a family be received into the Christian Church. He was a bigoted Hindu, but through her earnest entreaty and gentle influence he now attends church, and is studying the Bible with one of the missionaries, and professes himself quite willing to be a Christian.

'M., another most interesting pupil, is a widow who was taught years ago by Miss Gomez, and now supports herself by a school she has begun for little girls. She has about 40 children, and allows us to give them religious teaching, just as if the school were ours. She is herself assured of the truth of Christianity. I would ask prayer for her, she always seems so sad.

'Another family I had hoped would have embraced Christianity ere this. They are secret disciples of Christ, but fear of man, and the possible loss of money they expect at the death of their old father, is keeping them back. The woman asked me earnestly and seriously if I could not baptize her privately in her own house. My great desire was that they would confess themselves openly as Christians before the little girl should be old enough to be married. She has attended our school for years, and is, I believe, a true Christian, and it will be terrible for her to be married to an atheist or Bramo, as is now inevitable. She is only eleven, but her grandparents, whose wish is law in such cases, will not hear of a longer delay. Poor child! words cannot describe the misery that so often falls to the lot of these child-wives. May the daily prayer for the abolition of child-marriage—that of thousands in connection with our Mission—be very speedily answered!

'I would close this report, thanking those who have helped us by prayer. Will they now thank God for His abundant help and care throughout the year, and continue to pray for each worker, and for every branch of our work? It is through prayer that blessing will be granted and we shall be enabled to be faithful in the charge committed to us. E. HIGHTON.

'CALCUTTA, *Oct.* 1886.'

MISS RAINSFORD HANNAY'S REPORT.

'In accordance with the wish of the Committee, I left Malta on the 5th of February for Calcutta. After a pleasant voyage in the *Ballaarat*, I was kindly met at Calcutta by the Misses Highton and Mr. Clifford, and taken to the C.M.S. mission-house, where I received another cordial welcome from Mrs. Clifford.

'March and April were spent visiting different missions; and I was much interested by all I saw in Barrackpore and Burdwan, as well as in Calcutta.

'I arrived at the time of prize distributions. My first sight, therefore, of Bengali school-girls was very pleasant. It was indeed pretty to see the dark-eyed, brightly-dressed, little brown girlies eager with delight over their dolls and other treasures, and better still to hear them sing, in their own tongue, the praises of the Saviour, and tell the old, old story of Jesus and His love.

'At Burdwan the school-children had the pleasure of giving as well as receiving, as they collected among themselves enough to maintain an orphan at Agurparah.

'On the 15th May, when Miss Highton had to leave for England, I took up my abode with Miss E. Highton. Owing to my ignorance of Bengali, I have not been able to undertake any teaching. I know enough now to follow when others give the lesson. On one day in the week I go with the regular teachers to their houses or schools, and in this way am getting introduced to the pupils, and obtaining an insight into the work. I long for the time when I shall be able to do more. At Arndul, where there was at one time so much opposition, our school is prospering. At my last visit in September there were 53 present out of a roll of 56.

'At Dirzieparah (as no doubt Miss Highton will tell herself) we are most anxious to get a better schoolroom. The present one is mud-built, and during the rains the roof has let in water sadly. There are over 100 girls at this school. In all the schools the children are more lively over their Scripture lesson than over any other; they answer well, and repeat texts perfectly. The Zenana pupils are more listless than school-children generally. Some few are evidently interested in Christian teaching, but not one at present under instruction has courage to confess faith in the Lord Jesus Christ or to be baptized into His Name. Oh, pray for a large outpouring of the Holy Spirit on teachers and pupils, that the fruit may be unto holiness, and the end life everlasting.

'MARY C. RAINSFORD HANNAY.'

Miss Humphreys gives the following interesting account of the marriage of one of her pupils, and of a prize distribution to school-children:—

'Promini was married on the 5th of May to a rich Zemindar's son. The teachers and I were invited to the wedding, but as the ceremony took place at night, we were unable to attend. The next morning we received a pressing invitation, accompanied by a basket of sweetmeats from her mother, to come and see the bride and bridegroom; so after school we called, and saw Promini and her husband, a boy of about fourteen years old, seated on a beautiful English carpet.

'On taking leave Promini's mother gave me a piece of white muslin for a dress, and each of the teachers a saree, together with a box of sweetmeats. I refused to accept all this, but she insisted on our receiving it as a token of gratitude for instructing her children.

'During the drawing of the Jagannath car, this family went to Hooghly to see their grandfather, who was very ill. Whilst the car was passing the house the two young sisters sat on the door-step, singing the hymns they had learned in school, which so attracted the crowd, that, instead of following the car, they stood listening. Their grandmother scolded, and told them not to sing about *Jesus*, *but about their idols.*

'On the 17th February we had our prize distribution in the schoolroom at Rajah Upindro Kishna Bahadoor's Shoba Bazaar. Seventy-two children were present. The Rajah and Rani behaved most kindly and generously, decorating the schoolroom regardless of all trouble and expense. A splendid Cashmere carpet was spread on the floor, a chandelier hung from the ceiling, and the steps and grounds were covered with bunting and foliage.

'As soon as Lady and the Misses Rivers Thompson entered, the children said "Nomushka" (Bengali salutation), and with closed eyes and folded hands they repeated the Lord's Prayer. They sang two hymns—"There is a better world above" and "Behold the Lamb of God." Lady Thompson questioned the children in Scripture (Miss Highton interpreting), after which several of them came forward and repeated texts. The prizes were then distributed, with which the children

were delighted, and "God save the Queen" followed.

'Lady Thompson expressed her satisfaction at the way in which the children had acquitted themselves. The room was full of Zenana ladies, who took a great interest in the proceedings.'

(*c*) Mohammedan Work.

During the past year attention has been frequently called to doors of opportunity amongst Mohammedans in India. Interest will follow Miss S. L. Mulvany's special share of work, as she writes of a year of successive changes, both clouds and sunshine, succeeding one another, but new openings and a call to press on ever present.

Miss S. L. Mulvany's Report.

'The report of 1886 must begin with thanksgiving to Him who has in such a special way "sent forth strength for us." Just at the time that Miss Harding went up country for the sake of greater facilities in learning the language, Miss Rainsford Hannay's arrival made a bright spot in our landscape. Though studying Bengali, with a view to taking Miss Highton's place, she threw herself with such personal interest into all that concerned the Mohammedan work, that, when the time came for her to leave, our whole household felt saddened.

'Miss Martin's health necessitated her taking sick-leave at the commencement of the year. We and her pupils most thankfully received her back after six months. During her absence Mrs. Ord and Miss Thomson, two valuable workers, kept up her work. The latter used to live at the Converts' Home, Barrackpore, and still gives some of her time to Zenana visiting. Mrs. Ord's services of one day weekly during the last month were completely honorary.

'Miss Lamb joined us in March, having passed out of the Normal School at Christmas, and she has very quickly settled down in the work. Miss Cummings has been transferred to Mirat, as the need there is so great, and it is also nearer her home at Roorkee. By Miss Harding's rejoining us, and various other plans, we shall be able to supply her place, although the work is increasing so much that we can ill afford to give up help; but I trust Mirat will gain by the change.

'We moved on the 31st of July into our present house, next door but one to the Bengali branch, and being near such helpful friends as Miss E. Highton and Miss Rainsford Hannay is an immense comfort.

'Let us now turn from changes and anxieties to encouragements, and thankfully note the droppings of blessings in the humble firstfruits of the Mohammedan Zenana Mission.

'*Baptisms.*

'Soon after our return last November from our long holiday, an old and ignorant woman-servant, whom Miss Roseboom had prepared, was baptized by Mr. Alli by the name of Lucy.

'About that time one of the C.M.S. catechists met with a Nicodemus-like man, and was the means of bringing him to confess his faith in the Saviour. He had been baptized some fifteen years before at Demerara, but had not had courage to profess his change of faith on his return to India. While secretly believing in Christianity, he had permitted his bigoted father to marry him to a Mohammedan.

'At a large native Christian gathering in our drawing-room last December he confessed his sin and weakness

in earnest, humbled tones, and asked for prayer that he might now be helped to come out boldly; and for his wife, that he might be prospered in bringing her away from her village home near Faizabad to place her under our instruction for baptism.

'Richly were the prayers of that evening answered. Upon her arrival at Matya Burj, we taught her twice weekly, and then brought her to stay for a fortnight in our house. Mr. Jani Alli baptized her, expressing pleasure at her showing signs of grace. Her life since has been bright and consistent, and most helpful to her husband, who is quite a missionary in the factory, where he is a carpenter on humble pay. She seemed so ignorant and dense that I once felt all the trouble I had taken to get her over from her distant home to hear the Rev. Jani Alli was useless. My want of faith was rebuked when I heard her after her baptism referring to this, in speaking to a bigoted relative, as one means of the deepest impression.

'The Sunday before Easter it was a happy service at the old church. There were received into the visible Church of Christ this woman, her two fine boys, aged respectively six years and seven months, and a Persian merchant, who, through an Arabian stranger lately baptized by Mr. Alli, had heard of that Saviour in whom all nations were called to be one.

'*Zenanas.*

'The numbers keep up, and increase. Several houses were closed on account of the Bible, some for a time only. One has now closed a second time against Miss Roseboom. Only a day or two before, her pupil had been saying she so loved to hear the stories of Christ's love that she would not be able to resist it if she heard much more.

'Another pupil, who has told us that her "trust is in Christ," was for four months obliged to forego our visits, but prayer has prevailed.

'Two other houses reopened, for which we had made a special request at the Ladies' Prayer-meeting of the Calcutta Missionary Conference. One was regained by a promise that we would only read the Old Testament, a very rare compromise, which Miss Martin, who has taken great pains with the little princess, felt was right. I approved, for thus the child is taught the Gospel out of the Law. She is soon to marry a Nawab up country, and it is his father who has objected to our visits. I took the Zenana missionary who works in his city to see her, and earnestly hope that, by holding our ground, her interest will be maintained, so that she may read with this lady after her marriage. Her eager question, "What is eternal life?" and her remark that "all is darkness in a Mohammedan's death," speak of something going on in her heart which may, please God, crown Miss Martin's earnest, persevering efforts with some measure of the only reward upon which she sets a high value.

'The presents which our Guildford and other friends supplied for our pupils this year were much appreciated. A passing reference to the Guildford Working-party, and Mrs. and Miss Webb is not enough, for I feel our cordial thanks are especially due to them for the beautiful work which has been sold for the benefit of the Mohammedan work. Still more are our thanks due to our heavenly Master, who has moved them and others to follow and support us with earnest prayer.

'There has been a great increase of Bengali-speaking pupils of late, so that Miss Roseboom cannot get through all the work. Just before leaving for our holidays we had a visit from a gentleman in Government employ, bringing his beautiful wife, a member of a very bigoted family and a dear pupil, who has read with us almost from the first. She was sorry to say good-bye to Miss Cummings, who has been teaching her lately. We, of course, observed strict purdah on this occasion. This very enlightened

gentleman wishes to send his daughter to a superior and select school, and says he will try to get others to do the same if we will open one. This, not unnaturally, introduces my next head—

'*Schools.*

'Although we attempted them from the first, we have not been able to organise anything worthy of the name until quite lately. The school begun at Matya Burj in November 1884 is keeping up pretty well, in spite of encountering many difficulties, especially of late, and at the present time. No Christians live in that part, and I have been afraid to introduce a Christian teacher, as the people are so bigoted. The present one, a Mohammedan, is very unsatisfactory; we only keep her because we are afraid of losing some pupils by employing a cleverer teacher, who might work against us with regard to the Bible teaching, which this one does not oppose.

'The Government Inspectress saw this school some months ago, and she assures me, in spite of the delay, the Government will be favourable, and that we shall soon have a grant. The earnest prayer of so many years, that native Christian workers may be settled in this place, seems likely to be answered; and work among the men has begun.

'Mr. Alli has engaged a young man from the Punjab to open a small school for boys. So great is the desire for English, that many men wish to attend, —even our great ally, the Derogah.

'The next school in point of time is Ballyganj. It was established some two years ago, with the view of inducing a poor widow, who was much in need of help, to collect the girls, for the sake of the few pice a head which we gave her weekly for teaching Urdu. She married subsequently, and the school fell through, to be revived after some time by her sister. The latter only knew a little Bengali, and her inefficiency gives Miss Martin great difficulties. As soon as we can find a Christian living near, we shall put her in charge.

'More funds are needed. And I am particularly anxious to feel justified in taking opportunities as they come; whilst waiting for sanction we might lose them, the difficulties are so great in getting any opening for a Mohammedan girls' school in Calcutta. A missionary said to me the other day he thought we ought never to hesitate for the sake of funds. I have made many starts without any sanction—ventures of faith—which I felt sure I could meet myself, if unsuccessful. I feel increasingly the great importance of applying ourselves to a determined effort for schools. Among the young so much may be done.

'The third school is the Royali Began, which, in point of numbers, is the most satisfactory; but it is for low-caste girls, and the teaching is in Hindi. However, some 10 girls have sometimes attended, who are Mohammedans, and learn Urdu. We commenced this on the 5th February of this year with a nice teacher, Mary, who seemed to be sent to us just as we needed her. She was trained in the Normal School, Benares, which is a guarantee in itself. It is very difficult to keep these children for any length of the day. Their parents are all hard at work, and want their help at home, and do not see why their girls need learn.

'Dr. Baumann's boys' school in this place has prepared the way, or we should not have had even our present success. This school has sometimes dwindled down so much in numbers that we have feared it must collapse. But it is established now. Last month about 20 of the pupils came to the prize-giving in Mirzapore School, where Dr. Baumann had some four boys' and two girls' schools. They received prizes and sweets, and heard an excellent address from Mr. Jordan of the Baptist Mission. In consequence our attendance soon rose to 28, or more, so that Miss Martin has had to make

arrangements for two or three little houses to be thrown into one to accommodate all. These children sing bhajans most lustily.

'Taltolla, the fourth school, is quite broken up, and we see no chance of reopening one in the immediate neighbourhood. This began in April, for low-caste girls. To our great joy Mohammedan girls attended. Through the Maulvie's illness, and subsequent restlessness of spirit, his wife, Maryam, who began it, has been very irregular; and owing in a great measure to four changes of teachers, it is now completely at an end—a great disappointment to us all, especially Miss Lamb, whose charge it was to have been. The last teacher is the daughter-in-law of a well-known pastor in the Punjab, who, with her husband, is here in circumstances of great difficulty.

'Strange to say, the parents and children were sure that she was a convert, and took alarm lest she should be making the little girls Christians. They came to this conclusion because she has her ears pierced all round, and not only in one place! This woman had Christian parents, but her ears were pierced when she was very small by a Mohammedan woman, who took her from them for a while. The report spread that for each one who would become a Christian we should get Rs.300 reward, which led to the children being withdrawn.

'We have at present three other plans in view. First, there are some Bengali-speaking Mohammedans near Dum-Dum who are most anxious for a school. Miss Roseboom went with Miss Sarkies and Miss Highton's Bible-woman, Rebekah, to these houses, and hopes to go weekly till she finds a suitable teacher for a school. I look forward with more hope to this opening, as the Ladies' Scottish Association have a similar one near Kidderpore, which is the most successful effort for Mohammedans which I can hear of almost throughout Bengal. Another plan is to open a school for low-caste children at Matya Burj, as well as the present doolie one; and yet another, to begin a school near our new house.

'*Bible-woman.*

'I am sorry to say that we have still only M. Gilbert, and that I cannot speak so much of her work this year, as the pressure of other work has prevented my accompanying her. She is going on, however, earnestly and well. I shall be very thankful for funds to engage another Bible-woman, as well as a valuable teacher who has just come to reside in Calcutta.

'Much has been gained by the good hand of our God upon the united efforts of our happy band of workers. Let us encourage each other to more earnest prayer and effort, for, "where the word of the King is, there is power," and we know His kingdom will increase.

'S. L. MULVANY.

'CALCUTTA, *October.*'

The good work of Miss Roseboom, Miss Martin, and Miss Lamb are reported by Miss Mulvany. Their own reports are welcomed as heartily as ever, and read with interest by the Committee. Whilst the Magazine has remained the same size from the commencement, the C.E.Z.M. Society has increased threefold, and want of space precludes publishing the reports of our valued assistant missionaries.

AGURPARAH.

We have had the pleasure of receiving a report from Miss Neele, of the C.M.S. Christian Girls' Boarding School at Calcutta, who has kindly

superintended the C.E.Z. Mission at Agurparah. Readers are referred to a short account of this work in volume vi. of *India's Women*, p. 96.

MISS NEELE'S REPORT.

'The work at Agurparah has continued steadily during the year. Many openings for increasing it have offered, but each proposition has met with the sad reply, "The funds for carrying on the work are so limited that extension is out of the question." It is sad that the very earliest, I believe, of the Church of England Zenana Mission stations in North India should be so crippled, but under existing circumstances I feel we must acquiesce in this decision.

'The work that is being carried on is, I am thankful to say, satisfactory.

'Mrs. Martyn has been quite single-handed for the last two or three months, as Mrs. Dutt has been away ill; but the native teachers and Bible-women have kept on the work most perseveringly under Mrs. Martyn's supervision, the whole staff having given satisfaction.

'Lydia Bowanie and Nistarinie, the Bible-women, are of course long-tried workers, the former being, I imagine, the senior of all our Zenana Mission agents, as far as length of service is concerned. She works principally among the poorer village women, and is warmly welcomed in many of the districts. Mrs. Martyn accompanies her sometimes, and is much pleased with the earnest and simple way in which she puts the Gospel before her hearers.

'Nistarinie, being herself a high-caste convert, is always welcomed in the Zenanas which she visits. In some of them she combines a little teaching of reading, etc., with her more direct work as a Bible-woman. Knowing herself the habits and feelings of the Hindu homes, she is able to get to the hearts of her hearers so much better than the generality of our helpers; she has a good hope that some of her pupils have a saving belief in the dear Lord, although at present there does not seem to be any way of their publicly confessing their faith.

'The other native agents are principally engaged in school-work. *Monie Noskar* is one of our Agurparah Orphanage girls, whom we sent for two years' training to the Normal School, and on her passing out last Christmas she was appointed to work at Agurparah. *Shotia* is a young widow, whose father and late husband were both C.M.S. agents. *Fulmonie* and *Koruna* are two young sisters. They are inexperienced, but doing their best to please and to urge on their young pupils. *Christamonie*, who has worked well all the time she was with us, has been obliged to leave us, her husband having returned to Calcutta. Our other regular teacher, *Raj Lockie*, is still a nominal heathen. She has been a pupil in our school at Suckchur for many years, and being badly off, is glad to rent us a house for the school, and to teach the advanced pupils herself.

'I visited this school a few days ago, and was much pleased with the general order and the progress of the pupils. It was delightful to hear each child, down to the very wee dots, repeat their verse of Scripture, join in the hymns, and also in the prayer with which the school was closed. The eldest pupil will be leaving very shortly for her husband's house. We must arrange, if possible, for her to continue her lessons there. She has a clear knowledge of the way of salvation, and, as far as we can see, has a true faith in the Saviour. She led the children in the closing prayer most seriously and devotionally. I also visited some of the Zenana pupils there, old friends, who welcomed me warmly, and remembered some of the texts they had learned long since.

They were very pleased to receive the Gospels and texts which I had with me. I also visited the school at Pinhattie, which was in an equally satisfactory state.

'Some months ago a young Mohammedan woman from Pinhattie, whom I had known as a little girl, came here, wishing to profess herself a Christian. She stayed with us some time, the husband coming several times to try and induce her to return to him. He behaved well throughout, though sometimes we feared violence from some of the relatives and co-religionists. Finding that home troubles rather than a wish for salvation had led her to come to us, I induced her to return to her husband. I think her stay with us will have done good, as it will enable many of her neighbours to hear through her much of Christians and Christianity, which they could not otherwise have known; and I trust the time may not have been unblessed to poor Boithun herself.

'I should not forget to mention that our Orphanage children have done good service, several of the elder girls having helped in the schools whenever a teacher was absent from illness or any other cause; while a younger one has always been ready to accompany Nistarinie whenever she would otherwise have been alone in her visits to the Zenanas.

'May I, in conclusion, beg the prayers of our friends at home that the work carried on here under many difficulties may indeed be blessed from above, and that our hopes may be realised that the Last Day will reveal many who, though unknown to man, are really of the Saviour's fold, and will be known and acknowledged by Him when He comes to gather together His own? H. J. NEELE.

'CALCUTTA, *October* 5, 1886.'

BARRACKPORE.

The few months which our senior missionary, Miss Good, has spent in England have made this station more widely known. Miss Pantin has been in charge during her absence, and takes the year in review, which, like those which have preceded it, is full of promise. Growth in grace amongst the converts must always be regarded as one of the chief blessings. They have newly joined the ranks of Christ's soldiers, and need His whole armour to withstand the temptations which beset them.

MISS PANTIN'S REPORT.

'The end of September has come round again, and with it the time for sending to those who pray and labour for us at home some account of the work which is theirs as much as ours.

'Were we allowed to choose the time for sending in our reports, I should this year be inclined to postpone mine for two months, that so, after resigning to Miss Good the special charge which has been laid upon me, I might review it as a whole.

'Yet I must not doubt that, as "through the good hand of our God upon us," we have been helped during the past seven months, so we shall by the same loving hand be helped to the end.

'September is in some respects a particularly suitable time for our reports. We close our outside work for the month of October, to begin again, refreshed and strengthened, with the commencement of the cool season in November. It is well to review the work now, and to consider what fresh

efforts it may be possible to make in the coming five months of cool weather.

'Carrying my thoughts back to September 1885, there seem to be many very special mercies. This time last year I was enjoying the hospitality of kind friends in the hills. The two months spent there were most beneficial, and I have this year had better health than in any previous year in India. As a household, too, we have much to be thankful for—preservation from illness and trial, our teachers kept through the many special temptations which in this country beset their calling, good news from Miss Good in England, and the hope of having her back again shortly.

'*Staff.*—The event of the year to us has been Miss Good's leaving for England on February 21, 1886. Since then the general supervision has fallen upon myself and Miss Sandys, who specially took Nyhattie under her charge.

'Mrs. Chalke still superintends the schools in Khurdah and Debparah, and the Christian Girls' School in Sudder Bazaar. Her report tells how the work has been going on; but no report is adequate, because no human eye can justly measure the result of faithful, loving influence, continued month after month, and year after year, in spite of the ebb and flow of native favour.

'We were very sorry that at the end of 1885 home ties obliged Miss Thomson to resign her charge of the Converts' Home. She has, however, been able to help us in the outside work; and to this at the present time she devotes three days a week, having under her charge the work in the villages of Rorrah, Talpookur, and Jogotdol.

'Miss Wrangham's report tells of her second year's diligent work in the Bhatpara schools and Gatipara Zenanas.

'Miss Wright from the Normal School, and Miss Revie from Krishnaghur (transferred) joined us in January. Miss Revie, finding the work too hard, resigned it in April. Since then Miss Wright has helped me much with the Converts' Home, as well as visiting in two or three villages.

'*Native Teachers.*—The number of our native teachers remains the same, viz. 20. Of these, 10 live with us—6 in the mission-house at Nyhattie, and 4 in their own homes, 2 being the converts of Debpara and Nawabgunj. A new teacher—a young, bright girl—came to us in January from the Training Class. With this exception, no important changes have occurred during the year. All our old and valued teachers are still with us. This year there is little of special interest to chronicle in our outside work—no converts leaving their homes for Christ's sake, no sudden upset, or unexpected and fierce trial of faith.

'Nevertheless, I think I am not wrong in considering this a year of real progress—not so much in the outside work among the heathen (though that has been manifest), as *inside*, among the members of our household. There have been many small, but none the less true, indications of self-control being learned, Christian character ripening, and more earnest desire for Christ's name to be known among the heathen.

'Miss Good's leaving us for a time was a great grief, but it has resulted in good. Many times angry words have been restrained and discontented feelings subdued, because "we should not like the Boro' Mem to hear accounts of us that would make her sad." Stronger proofs of affection these than even the tears and prayers which accompanied her leave-taking. The unfailing kindness and helpfulness of *all* has been one of the greatest of the many blessings.

'At the beginning of the year I was led to start a Bible-class for those in the house, three mornings in the week. I began with much diffidence, but it has become a source of great pleasure to me. The attendance has been most regular, notwithstanding the fact that

it occupies some of the early morning time which is so precious to the teachers (Miss Sandys' report shows how fully the mornings are taken up). During Lent I asked them to write an account of our Lord's Passion in the words of the Old Testament prophecies only. Most of them wrote very neat, carefully arranged, and exhaustive papers. When I add that one teacher has begun to write tracts in her leisure time, and others have visited different villages in their holidays, to talk to the women, I think I have shown that we have cause for humble thanksgiving.

'Much has been written and said in Calcutta this year about our native agents—a great deal of it one-sided and beside the mark. Opinions of native and other gentlemen as to Zenana work and workers have been carefully considered, while the lady missionaries who have the charge of the work have not been consulted; and isolated instances have been taken to represent the whole body of Bengali workers.

'Yet it is a fact that many a Zenana missionary mourns over a lack of earnestness in her Bengali fellow-workers. What shall we do, then?—Dismiss them? Should we get better in their places? I think not. The charge of lack of earnestness is not confined to the women only of the Church in Bengal. The spirituality of our workers is certainly not *less* than that of other members of the Church (I speak of the Church in its broad and catholic sense). They are what they have been made by their pastors and teachers. Water cannot rise above its own level. The answer is borne in upon us—*raise them.* We have come to work for the women of India. Our work is twofold. We must go out into the villages, teach in the schools, sit in the Zenanas; so bring them to a knowledge of the truth as it is in Christ. This is the first part.

'Then, when they have come to Him, *teach* them, live with them, pray with them, work with them, bear with them, love them, so, by living Christ with them, show them how to live Christ.

'If only by the Spirit's power we are given grace to reflect Christ faithfully, we shall have our reward—reward in seeing a fuller, riper, more vigorous Christ life in those around us, which will again react on the heathen outside. Pray for us in these matters.

'Four of the teachers are engaged in Zenana work; the others in the twelve schools which are held in as many different villages or hamlets. (No Hindu or Mohammedan teachers are employed in our schools.)

'*Schools.*—In these schools over 300 children receive instruction, from the tiny mite who, after lisping her letters, falls asleep on the floor, to the tall maiden of eleven or twelve, with the marriage mark on her forehead. All instruction is given in Bengali, except in the Christian Girls' School, where some up-country children learn Urdu and English.

'Our roll number this year is slightly higher than last year, showing that parents are regaining confidence in us. It is now more than two years since Beraj came to us, and we are again being welcomed in many houses that had been closed.

'*Zenanas.*—The number of houses open to us this year has nearly doubled since last year. At the present time the Zenanas visited systematically are 80, against 46 in September 1885. This is due to several causes besides the one just referred to.

'Miss Sandys' work at Nyhattie has been much blessed, and many houses have reopened. It has not this year yielded any fruit in the way of a baptism; but we feel sure that when the Master opens a field for seed-sowing He means by and by to give us a rich harvest—more especially when the field has been diligently ploughed and watered with prayers by former workers.

'*Old places reopening.*—Two other old fields of labour have again been

opened to us this year. We felt last cold weather that some effort ought to be made to touch those who were not under regular instruction. Our teachers agreed with us ; so some of the elder ones were chosen, and went by two, "preaching," *i.e.* talking to any women they met, distributing tracts, selling portions of Scripture, and visiting the houses. In some they were driven away, in others received. Some, having satisfied their curiosity as to who and what the teachers were, did not care to listen again. Others asked them to visit them regularly. In this way work was begun again after at least five years of intermission in the villages of Sitaghur and Talpookur.

'We were particularly glad to visit these places again, as our garis pass them every day in going to Khurdah and Rorrah.

'*Villages visited.*—Including Jogotdol and a hamlet in another direction, Koolin-Para, there have been sixteen villages systematically visited and taught in during the year, being three more than last year.

'Our teacher, Mary Dey, returned from a year's change to Jabalpur in January, thus enabling us to enter into some of the open doors. May our God graciously grant that by His Spirit's power His Word may find an entrance, not only into the homes, but also the hearts of the people!

'The work in Biddabatty, Nawabgunj, and Athpore was under my special charge at the beginning of the year. It is progressing steadily. Miss Wright has since taken charge of Biddabatty.

'In January Shoshi's two sons were baptized. There is now only the father left, and he is being instructed for baptism. His wife's prayers and consistent conversation have won him ; others in the village are owning their power too.

'Of the little Kushom, of whom I wrote last year, we can get no satisfactory news ; but it would seem that our action was not without fruit ; her "guardian" has learned that he must be careful. (See *India's Women*, vol. vi. No. 31, p. 34.)

'CONVERTS' HOME.

'I rejoice that much of my time this year, especially since May, has been spent in the Converts' Home. It is a pleasure to have to deal with them in the little matters of daily life, and to strive to show them by example that we are to do *all* things, not merely teaching, to the glory of God.

'The remarks which were made with regard to the teachers apply also here ; in the pupils, too, signs of the Spirit's working have not been wanting.

'There have been 10 women and 2 children in the Home during the year in all ; but for the greater part of the time, and now, not more than 7 and 2 children.

'1*st* and 2*d*. *Hemangany* and *Golap Ray* left us at the end of 1885—Hemangany to work as a teacher under Miss Collisson at Krishnaghur, and Golap to go to Miss Haitz at Bhagulpur.

'3*d*. *Kheroda's* constant weakness is a great trial to her. We sometimes fear that she will not be with us much longer; remedies seem of little permanent benefit. Her faith and sincerity have been much tried this year. An uncle to whom she is much attached has repeatedly urged her to go back to her family. It is hard to refuse again and again these loving solicitations.

'Those who have taken an interest in Kheroda since the time when she came to us in July 1883 will remember how anxious her young cousin, Promoda (the daughter of this very uncle) was to be baptized with her. She has never faltered from this decision, and in season and out of season urged her husband either to allow her to be baptized or himself to come forward with her. He, on his part, has striven by every persuasion and loving art to turn her from her purpose. This week we have heard of his sudden death. Poor Promoda! Poor

young widow !—not sixteen yet. May her Saviour be as near to her in her time of grief as He has been in her prosperity ! She will probably not have (at present) any of the hardships of Hindu widows ; but, setting aside natural sorrow, she cannot but feel the stigma all the same. And those who will look on her bereavement as the just retribution for her refusal to worship idols will not be wanting.

'*4th. Beraj* is one who has much improved. Her child (Shushil) and Kheroda's Nermol are great pets. The firm belief in the mission-house is that there never was such a child as Nermol !

'*5th. Christodassi*, the convert from Arndul, has caused us much sorrow this year. Thinking that active work might perhaps suit her, we sent her to Miss Highton. She was given some school-teaching, but seemed to take no interest in it, and in the house gave way to temper. So she had to be sent back. We would ask for earnest prayer for her ; her brooding, discontented temperament, and at times violent outbursts of passion make her very difficult to deal with. Yet at times she seems really softened, and there is in her the making of a fine character.

'*6th. Manjula* was sent to us from Jabalpur for training. She has made considerable progress, and we hope will be able to go back at the beginning of 1887.

'*7th. Kamini* 1 is one who has manifestly grown in grace, and improved in every way. It was a great joy to take her and Shoshi to Calcutta for confirmation. Even greater than the joy of a baptism is that of witnessing those who are running well again publicly renewing their vows. One other singularly lovable girl we had hoped to present at the same time—*8th. Bini*, who had been sent to us from Benares. But a few weeks before the date of the earthly confirmation she had been "confirmed in heaven."

'She died in Benares, after several months' illness. Of none of those whom we have striven to train here can we speak more brightly than of dear Bini. She had indeed drunk in the spirit of Christ, as her loving, gentle, holy daily life showed.

'*9th. Kamini* 2 was sent to us by the American Doremus Mission in Calcutta, who support her. After a few months she expressed a great desire for baptism, and was therefore baptized in January with Shoshi's boys. We are thus this year able to record three baptisms in connection with our work.

'*10th.* Our last new-comer is *Khetromoni*, an elderly woman from Krishnaghur. She is quite a character in her way. She has already adopted and speaks of three of the younger women as her daughters—to the sad bewilderment of the uninitiated. It is amusing to see how one daughter after another has been brought forward to suit each new requirement, and I begin to think that, if she stays long enough we shall become relations of one sort or another.

'Dr. Baumann of Calcutta has continued his kind pastoral supervision of our flock. His visits are much looked forward to.

'In conclusion, I would thank the many who have helped us by their gifts to the General Fund and to the Converts' Maintenance Fund ; specially those friends in Ireland who through Mrs. Blackett have helped us so much with the latter. Above all things we would ask for prayer—for the missionaries, for the teachers, for the converts, for our pupils in school and Zenana, and the many others with whom we come in contact. Pray that we may have the Holy Spirit abundantly poured out on us. It is His gracious power that we need more than all things.

'ETHEL PANTIN.

'BARRACKPORE, *October 5th*, 1886.'

MISS SANDYS'S REPORT.

'It is a privilege to know that many of God's people look out with prayerful interest for the yearly reports from the mission-field in India. Indeed, your prayers are needed increasingly for our heathen pupils, that the Holy Spirit may rouse them, and convince them of sin, of righteousness, and of judgment; for our teachers and ourselves, that we may not weary in the fight against spiritual wickedness and the powers of darkness, which do seem to have such full sway over the people of this land.

'Miss Pantin has had the responsibility during Miss Good's absence—not a light one, as some 35 native women are connected with this mission.

'The work in which I have been engaged during the past year has been the oversight of two schools, Zenana visitation, and two Bible-classes.

'1. *Schools.*

'The little Hindu girls' school at Gatiparah I have continued to visit two afternoons in the week, the mornings of those days being more or less devoted to study, with a view to the second examination. I superintend the teaching generally, and give some special lessons to the elder girls. The greater number are tiny tots, and, besides the usual lessons in reading and writing are taught "The old, old Story," the elementary catechism, and texts by word of mouth. The five elder girls learn the first and second catechisms, and the head of the school reads a portion from the Gospels daily. I have felt it much laid on me to teach them more verses from God's Holy Word after carefully explaining them, and hope before next year that all the "one hundred texts" of the Irish Church Missions will have been learned by heart. There is the distinct promise, "My word shall not return unto Me void," so that by storing the young minds with the seed of the Word we may surely expect future, if not present, fruit.

'A new feature at Gatiparah is the attempt made by the teacher, not only to teach the little ones hymns and songs by rote, but also to make them sing. The result, as yet, is most comical. Each little voice squeaks, at its own sweet will, any note within the octave. Fortunately, perhaps, they succeed in making very faint sounds at present! but as they seem to enjoy their performances, we may possibly some day hear something worthy of the name of song.

'On Miss Good's leaving for England, I began to visit the school at Nyhattie. The children there are bigger than those at Gatiparah, and a larger number attend. One interesting feature of this school is that it is held in the house of a convert from Hinduism—Nobin—who came out for baptism some twelve years ago. She herself is now the elder teacher, and many of the pupils are her own little nieces and relations. Most of them are very bright little things. As each child enters the schoolroom, she first says, "Guruma, nomushka" (the Bengali salutation), and then repeats St. Matthew xi. 28. This is one of Nobin's rules. May God use it to impress the loving invitation to come to Him on the girls' hearts!

'2. *Zenanas.*

'Since going to Nyhattie several houses have opened and again closed to us. At present there are only 3 houses in that village, where 4 pupils receive regular instruction. They are all young girls, who, according to English ideas, ought to be going to school, but, being married, their husbands object. One advantage in their being taught in their own homes is that the mothers, elder sisters, and other grown-up members of their families thus come under our influence, and are

spoken to of Christ; or they may come and listen to a portion of Scripture or a tract; and now and then a hymn being sung will gather in a friend or two from the next house. There are also relations of the above-mentioned convert who receive an occasional visit, and once it was suggested that a young Bow should be taught regularly; however, on this being referred to the Babus, they very distinctly said, "No; if the missionaries come regularly we shall have all our women becoming Christians one by one."

'In the first week in September a young woman from Nyhattie arrived here at 4 A.M., saying she had come to be a Christian.

'She had been taught long ago, but had had no intercourse with us, except a passing call from a teacher now and then, for nearly two years. However, what might have been a cause of great rejoicing was turned to sorrow, as it was soon seen that she had left home on account of a quarrel, and in anger, and we were thankful when, after being with us five days, her brother came and took her away. The girl seemed to have no wish to stay and confess herself a disciple of the meek and lowly One. We thank God that this occurrence has in no way closed or hindered the work in or about Nyhattie.

'Kantleparah and Bhatparah are villages adjoining Nyhattie, and all are about ten miles distant from Barrackpore, but the railway makes them comparatively easy of access. The Kantleparah houses are visited twice a week by Mukhuda, who is supported by kind friends across the Atlantic. Her pupils have made very satisfactory progress, and she has a nice quiet way of explaining the Bible to them. Having been formerly rather strict in her observance of all the Hindu fasts and ceremonies, she is peculiarly suited for this work. Among her pupils are both rich and poor. The part of the village where the latter live is on the banks of the river, and the work of the people is to collect shells from the river to make into chūn, the lime used so much in India for white-washing houses, etc. The fishy smell is at times most trying, but I enjoy a day when we sit on a log of wood or heap of bricks under the shade of a tree to talk to some of these lowly workers. Two pupils, who seemed at first almost hopelessly dull, do Mukhuda's teaching credit, for, after slowly mastering their first books, they are now able to read the New Testament for themselves.

'In two of the large houses I am often saddened by coming in such very near contact to their gods. In one my seat is always placed just in front of the idol's "ghor"—a room open on one side, in which is a most hideous image. The idols are changed now and then, according to the time of year and the pujah of the season, but one of the most horrible is a figure painted yellow and red, riding on a white lion, which stands on a grey elephant of marvellous form! At the second house one is always reminded of the sad worship of wood and stone. The house itself is not very large, and opens on to a small enclosure in which are two temples, surrounded by a raised terrace. We go up three or four steps, and there in the little space between the two temples a stool is placed, in order that we may be out of the sun's rays. So under the very shadow of the heathen temples we sit and teach, with the prayer that, even there, upon Christ, the one true foundation, a "holy temple" may be built and grow up to God's glory.

'It has been a cause of joy to see how the Lord opened Mukhuda's lips to speak of Him to fellow-passengers in the train going to and from our work. Travelling as we do in the native women's compartments, there are not unfrequently many women who may be going to some special shrine or religious fair, as well as ordinary travellers. Some, of course, are utterly careless, others argumentative, but

generally there is perfect readiness to listen ; and the wistful eyes of some of India's widows have seemed to say as plainly as words : "Tell us of a way by which we may find peace." Once a widow to whom Mukhuda began to speak said, with a frightened glance at a relative opposite—"Yes ; speak to me quietly. Tell me of God. My husband loved your Jesus."

'Another day our fellow-travellers were an elderly woman and two delicate-looking girls. What was it that each was so carefully holding under her chuddar? They were returning from some idol's shrine, and were carrying away little bottles with oil consecrated by the priests, which was to make them all well! The elder woman had several bottles for girls who were unable to undertake the journey themselves.

'Such superstitions seem to be common. In one house my lesson was interrupted by a neighbour entering, whose leg was terribly swollen : a dog had bitten her. Not knowing before that my pupil was anything of a doctor, I watched with interest as she got out an old wooden box, unlocked it, and then from one of its many divisions took out a filthy rag, in one corner of which were tied up some forty or fifty grains of rice. Six or seven were given to the patient, with the instruction that they must be eaten with three other kinds of grain. The woman received them, with an ejaculation to the gods, and went off, evidently perfectly sure that now her leg would be healed.

'On inquiry I found that the rice had been brought all the way from Juggernath, and had the special benediction of the priest of the great temple there. Would that they believed as implicitly in the great Physician of souls, and trusted Him to heal them of their soul-sickness!

'The largest number of houses are open to us at Bhatparah, and the teacher Rebecca goes there daily. In the cold season she introduced me to several families, who do not receive regular instruction, but to whose houses we are always welcomed, and the women listen to a tract or portion of Scripture, and the singing of a hymn with evident pleasure. The houses are among thick jungle, and the paths are so intricate that on first going about by myself I had to draw a map in a little note-book, and to consult it constantly, to the great amusement of the people.

'Our mission has for many years had work at Bhatparah, but latterly it has been more amongst the lower castes. During three months this hot season, when Rebecca was away on account of a sister's ill-health, I had the pupils all to myself, so that we got to know each other very well. It was pleasant to hear their inquiries after their *guruma* (teacher), and to see their pleasure in welcoming her back, when she returned to us last month.

'There are several women here who at different times we hoped were really seeking after the true Light, and beginning to know Jesus as their Saviour. One of these has had no instruction at all this year, having been away on a long visit.

'Two sisters-in-law (relations of one of the converts here), who had formerly spoken of being Christians, seem to be holding back, and hence we fear are getting hardened. One poor old woman, who Miss Good and the teachers thought had really faith in Christ, and might confess Him before men by baptism and continue to live in her own little house, died some months ago. We hope that she may now be "with Christ." On finding how ill she was, we went several times to see her. She was generally lying on an old sack in the mud verandah, or sometimes in the open air on a wisp of straw, where her delicate brother, with whom she lived, had carried her. He seemed always very kind and attentive to her.

'The first time I saw the old woman she could hardly gasp out a few words; and after that, each time we went, it

seemed as though it must be the last visit. Once she said, "Tell me—will God be merciful and forgive me?" Another day she seemed in fear: "Oh, where will my spirit go?" Very distinctly and slowly she was told to look to the Crucified One; but we cannot say how much she was able to understand, or how far she grasped the truth. Though she lingered on some time, she was never able to speak to us again.

'3. *Bible-Classes.*

'At the commencement of the year, when a plan was formed for our native teachers here having special Bible instruction in the week, we felt that a Bible-class might also be helpful to the six teachers who live at Nyhattie, which is really a little out-station; and in order to accomplish this, instead of returning here on Wednesday evenings after work, I go with them to our little "garden house," and stay the night. This house is rented by the Society, and is a brick-built building, standing in a large vegetable garden (with the garden we have nothing to do), enclosed by a high wall, surrounded by trees—the shady mango and the graceful palm. A large square tank is in the front of the house, and in a warm summer evening it is pleasant to sit and watch the rosy clouds reflected in its clear waters, and to see the fish jump, and the gay jays swooping down on their prey with their perfect aim. In the rains the prospect is rather more gloomy, but the bright evenings are the pleasantest to remember.

'After the evening meal we spread the mats in the verandah, and squatting down cross-legged, with a lantern on a *mora* or wooden stool in the midst, we have our Bible-reading. As all those teachers belong to Mr. Richardson's (Bengali branch) Bible and Prayer Union, we have been going through the week's chapters, taking one of the principal thoughts, and talking about the subject generally. Some evenings God's presence has seemed to be especially in our midst. Will our friends ask that this may *always* be the case? that we may have the Spirit's teaching, and then daily seek to "live more nearly as we pray"—that the growth in grace may be more marked? After a hymn and prayer we retire for the night. There are only three rooms in the house, so I share one with two others.

'Next morning we are all early astir, as the cooking, bathing, etc., has to be got over by 9.30. The two younger teachers also have an English lesson. Then after prayers and breakfast we all set off to our different schools and Zenanas.

'The other Bible-class, for which I ask earnest, believing prayer, is held on Sundays in our dining-room here for the Hindu and Mussulman servants. One or two really dislike coming to hear about Christ, and make an excuse for staying away as often as they can. The others are, I fear, indifferent. Most are very ignorant, and seem very slow of understanding, but we hope that the words sin, salvation, and life eternal are beginning to convey some meaning to their minds. The difficulty at first was to know in what language the message would be best understood, as there are men who talk four distinct languages—Bengali, Hindi, Urdu, and Ooriya—and each man probably has some special dialect, coming as they do from many parts of India. By living in Bengal, however, they do understand more or less of Bengali, though its being a foreign tongue to many is a disadvantage. We do long that these men who work for us, and drive us to the villages, may receive a blessing, and not fall short of Christ's free salvation.

'The teaching has to be "here a little and there a little, line upon line and precept upon precept."

'God grant us patience and hope.

"Patience is the exercise of saints,
The trial of their fortitude;"

and a greater than Milton has written: "Ye have need of patience, that after ye have done the will of God ye might receive the promise," and when "He that shall come will come," may you and we rejoice together. The hope of His coming strengthens and makes us rejoice even now.

'EMILY G. SANDYS.'

Pressure on our space forbids us to print this year the reports of our assistant missionaries, Mrs. Chalke, Miss Thomson, Miss Wrangham, and Miss Maude Wright.

Mrs. Goodall's Work in Japan.

WITH great satisfaction we have received the following account of work at our new and interesting station, Nagasaki. Readers may remember that a short history of the entrance and early days of Christianity at this long-closed port appeared in *India's Women* for May-June 1886, p. 110.

'Many happy years of my life were spent in India; and though my work there was amongst the wives and children of our soldiers at various large stations, I have always been very greatly interested in the Zenana Mission, and feel it an equal honour and pleasure that my name is the first on the list of the Society's workers in Japan.

'Many more able will doubtless follow, but none with a heart more truly given to the work, or more sincerely convinced that in educating and training up Christian women, the greatest help is given to the improvement of Japan, and to its becoming a Christian country. My work here gives me plenty to do, but very little to say, for it is difficult to write much about the daily teaching in a small school.

'I began the school about seven years ago with two girls (one of whom was sent for home almost immediately on account of her father's illness and death, and was not allowed to return), and now have eleven, which is quite as many as the house will hold. I think, too, a small number is so much the best for real influence. From the first it has been intended for girls belonging to the families of Christians at the three out-stations in Kiu-Shiu, where the C.M.S. has catechists, and also for other Christian girls who might from time to time wish to come.

'I have always been anxious to have none others; and although circumstances have led to two or three being admitted who were not baptized, it is pleasant to be able to say that they have all after a time earnestly wished for baptism.

'The only distinction my little school can claim is that of having been the first Christian Girls' School in Kiu-Shiu. So lately as when it was begun the education of girls was not desired even by Christian parents, whilst others thought it would render them quite unfit for home life. To avoid this has been our great object; and I am glad to say that when, after being two or three years with me, some of the girls have visited their homes, their parents have found them as obedient and useful as they could wish, and have gladly allowed them to return. One who is married to a catechist is a thoroughly good and useful wife.

'The girls live with me quite as a

family, except that we do not have our meals together, for it would be a pity not to let them be thoroughly Japanese in that respect; so their rice, fish, meal, and vegetables are cooked in their own fashion, and they sit on the ground at a low table to eat. They also sleep in Japanese fashion on mats, for in such matters it seems best as yet to make no change. But in school we use tables and chairs, and go on very much as in England. We begin the day, of course, with prayers and Scripture reading, and all, except two very little ones, learn a few verses of Scripture daily. After our Scripture lesson we proceed to English, spelling, geography, history, and dictation. In the afternoon the teaching is mostly in Japanese, the exception being that, divided into three classes, they read English by turns with me. The Japanese teacher, my married pupil, teaches exceedingly well, and is a great help in every way. She is the "Mary" already known by name to some who will read this.

'I try to bring the girls up so as to be active and useful. They make all their own clothing in the Japanese way, and can also work as we do very neatly, and are really very good and industrious.

'The elder girls sing nicely both Japanese and English hymns, which they are very fond of learning, and are certainly a help in the singing and chanting at the Japanese church.

'The evening they spend with me. The younger ones say their prayers and go to bed early; the elder girls amuse themselves with various kinds of work, such as crochet, knitting, and patchwork, doing all very nicely, or they read stories in English, or such books as *The Sunday at Home*, and very much enjoy the pictures in the *Illustrated News*, quite understanding those of places and people. We close the day about nine by singing a hymn and reading a chapter in English.

'My great and earnest desire is to make them good, intelligent, and, above all, Christian women, who will do good work among their countrywomen.

'We collect a few Christian children on Sunday afternoon, and I find that teaching them is most useful and improving for the elder girls. The younger are amongst the scholars, who learn texts and hymns during the week. Most of them are learning the Catechism, and we hope their lessons may interest and help their parents.

'A women's Bible-class meets here once a week. One of the catechists gives a plain, useful Scripture lesson, which seems to interest them, for they come very regularly, and my girls also enjoy it.

'All who have worked in heathen lands know well how long it takes to lay a foundation for any real teaching, and how little there is to show progress. This is especially the case here, where the first generation of Christians are being taught; for though the parents may be baptized, they live in such an atmosphere of heathenism that their Christianity must be very imperfect. The visible result of all the work now going on in Japan can only be hoped for as another generation grows up. We must sow the seed in faith, praying that the harvest may in God's time be abundant.

'One word of thanks I must add, and very gratefully, for the kind grant made to the school at Nagasaki. The parents of my pupils, though belonging to a good class, are all quite poor, so that the school has hitherto depended entirely on the help of friends and what I could do myself. Kind friends will still help me, I am sure, but the grant is a great help and comfort as a certainty. E. GOODALL.'

C. E. Z. M. S.

WEEKLY CYCLE OF PRAYER AND PRAISE.

1887.

'Jesus answering saith, . . . Have faith in God. . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.'—MARK XI. 22, 24.

'Seeing that we have a great high priest, that is passed into the heavens, Jesus the Son of God, . . . let us come boldly to the throne of grace.'—HEB. IV. 14, 16.

'Giving thanks to God and the Father by Him.'—COL. III. 17.

SPECIAL DAILY PETITION.

For the deliverance of the Hindus as a nation from the debasing influence of Child-marriage, and its terrible result of Child-widowhood in thousands of instances.

SUNDAY.

For our Zenana Missionaries, their Assistants, and their Pupils (Heathen and Mohammedan).

Thanksgivings for blessings, especially for souls converted to God, and those enabled to confess Christ by baptism.

Prayers for an increase of a missionary spirit among the converts, and that the way may be cleared for the many secret believers to come out and confess Christ openly.

'I will not let Thee go, except Thou bless me.'—Gen. xxxii. 26.

'He that hath My Word, let him speak My Word faithfully.'—Jer. xxiii. 28.

MONDAY.

For our Training Institutions.

(*a.*) *At Mildmay*,—That our probationers and candidates may be of the Lord's own choosing, and that the training period may be a time of rich and deep blessing.

(*b.*) *Abroad*,—That the *Superintendents* may have love, zeal, patience, vigour of body and of mind; and that the Pupils may be won for Jesus, and be led by the Holy Ghost to give their after lives to God's work.

'On My servants, and on My handmaidens, will I pour out in those days of My Spirit.'—Acts ii. 18.

'They that wait on the Lord shall renew their strength.'—Isa. xl. 31.

TUESDAY.

For our Girls' Schools.

(*a.*) *For the Missionaries in charge.*

'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'—Ps. cxxvi. 5, 6.

(*b.*) *For the Native Teachers.*

'Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.'—Rom. xv. 13.

(*c.*) *For the Pupils.*

'From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.'—2 Tim. iii. 15.

WEDNESDAY.

For our Bible-women.

That they may be consistent, humble, persevering, fervent, and successful.

'Help those women which laboured with me in the Gospel.'—Phil. iv. 3. *See* Rom. xvi. 1-12.

THURSDAY.

For our Medical Workers.

In their Zenana, Hospital, and Dispensary work.

'Jesus went about preaching the Gospel of the Kingdom, and healing all manner of disease.'—Matt. iv. 23.

FRIDAY.

For our Village Missions.

That the workers may have strength of body, vigour of mind, and fervour of soul.

'Jesus went . . . preaching and showing the glad tidings, . . . and the twelve were with Him, and certain women . . .'—Luke viii. 1, 2.

SATURDAY.

For our Home Work.

(*a.*) *The Committee and Officers.*—That God will give them in abundance well-fitted and suitable candidates, and the means to send them forth; and that in their expenditure and in all their counsels they may be endued with prayerfulness, wisdom, zeal, and love.

(*b.*) *The Deputations and Local Workers.*—That they may witness for the Lord Jesus in their work, and attract sympathy and help by their zeal and consistency.

(*c.*) *Thanksgiving for the many answers to prayer.*

'He giveth to all men liberally, and upbraideth not.'—James i. 5.

'God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.'—2 Tim. i. 7.

'Pray for us that the word of the Lord may have free course, and be glorified, even as it is with you.'—2 Thess. iii. 1.

'*Remember*, Lord Jesus, Thy handmaidens, gone forth at Thy command to gather in the scattered ones among the women of the East. Be Thou ever with them, guard them in danger, strengthen them in weakness, guide them in perplexities, sustain them in disappointments. Pour out upon them abundantly Thy Holy Spirit, and prosper their work ever more and more. Supply them

with faithful and true fellow-workers. Give them a rich increase here and a blessed reward at Thy glorious appearing ; and all, dear Lord, we ask for Thy name's sake. Amen.'

Faith's request: 'Let Thy merciful ear, O Lord, be open to the prayers of Thy humble servants.'

God's answer: 'All things whatsoever ye shall ask in prayer, believing, ye shall receive.'

Copies of the Cycle may be had free of charge on application to the Secretary at the Office.

Home Items.

AT the *Committee Meeting of November* 1886 Major-General Robinson was elected Vice-Chairman of the Committee.

A letter (Oct. 14) was read from the S.P.C.K., kindly consenting to provide two Studentships, of £70 a year each, for two years, for the training of two C.E.Z.M.S. ladies for medical work.

A letter was read from Mrs. Greaves, dated from Halifax, August 30th, giving an account of her voyage, and the hearty reception she had met with in Canada.

The Right Rev. Bishop Parker and Miss Selma Hœrnle had interviews with the Committee.

At the *December Committee* Major-General Robinson took the Chair for the first time.

A letter was read from the Church Missionary Society, requesting prayers for Mr. Mackay, the surviving native Christians of Uganda, and for the king, chief, and people of that unhappy country. On the invitation of the Chairman, the Committee, immediately after this letter was read, offered united prayer to Almighty God on these several subjects, and resolved that the attention of their supporters should be especially drawn to this request in our Magazine. (The letter is appended.)

A letter was read from Lady Kinnaird on the subject of the religious disabilities of minors in India, and the Committee resolved to express their sympathy with the action proposed to be taken, with a view to removing these disabilities.

A letter was read proposing Mrs. Wedderburn as an additional member of the Madras Committee.

A cordial letter was read from Mrs. Joseph Hoare (Miss Gough), dated 12th October, bidding farewell to the Society.

Miss Mary Highton and Miss Thom had nterviews with the Committee.

2. The following is the letter from the Church Missionary Society referred to in the foregoing item :—

'SALISBURY SQUARE,
'LONDON, E.C., *November 17th* 1886.

'DEAR SIR,—As you are probably aware, a fierce persecution broke out last June against the infant Church in Uganda, Central Africa. Many Christians, 32 on one single occasion, after barbarous tortures, were burnt to death.

'The painful details of the sad events have recently reached this house, and, from their exceptional character, and the almost unprecedented (in modern missions) extent and severity of the persecution, the Committee of the Church Missionary Society, assured of the earnest sympathy of their sister Missionary Societies, venture to request their prayers.

'May we therefore ask you to kindly lay before your Committee our affectionate request that they will unite their intercessions with ours on behalf of the Native Converts who still survive, as we trust some do, in Uganda ; for Mr. A. M. Mackay, our devoted brother, who is detained in the country by King Mwanga ; and for the kings and chiefs and people, that they may obtain mercy, and that in them Jesus Christ may show forth all long-suffering for a pattern to them who shall hereafter in Africa believe on Him to eternal life.—Believe us to be, faithfully and affectionately yours,

'R. LANG, *Secy. C.M.S.*
'G. FURNESS SMITH,
Acting Secy. C.M.S.'

3. Our last Number announced that a new book was in the press—*Daughters of the King*—by S. S. Hewlett, with a preface by the Right Reverend the Lord Bishop of Lahore. It is now published, and justifies our hope that it would prove attractive as well as useful. Miss Hewlett writes of varied experiences, and the latest intelligence of the several branches of work. Amongst the particular instances, which give a far more vivid idea than general statements could, many prove the confidence that medical missionaries have inspired. One, for example, is given of a Mohammedan woman, hopelessly ill, who implored to be taken into St. Catherine's Hospital, saying, 'Four years ago I heard in your Dispensary that Jesus Christ loves sinners—and I am a sinner ; I believe He loves me, and died for me, and I want to die in a house where they love Him.'

At the same time, difficulties and misunderstandings are represented in some instances in their amusing aspect. One case is told of a servant, in her usual health, submitting to a mustard plaster for the sake of her invalid mistress.

A sense of reality calls out genuine sympathy, and thirteen illustrations do their share in making the subject graphic and clear. *Daughters of the King* is published by the Church of England Zenana Missionary Society, 9 Salisbury Square, E.C., and by James Nisbet & Co., 21 Berners Street.

4. The following letter has been sent to the several Zenana Societies:—

'DEAR MADAM,—We venture to ask your concurrence and co-operation in carrying out a proposal for a United Prayer Meeting in behalf of Zenana Missions, to be held during the Week of Intercession in January next.

'You will, we are sure, feel with us that in this work the Lord has greatly blessed the efforts already made, and that great results may be looked for in the extension of Christ's kingdom, if, in a prayerful, diligent, and self-sacrificing spirit His people are prepared to enter by the many open doors which His providence is setting before them.

'If, on the day assigned to "Foreign Missions" in the Week of Prayer, an hour could be set apart at which all the friends of Zenana Missions could meet, say, in Exeter (Lower) Hall, or some other central place, to lay before the Lord their united praises and intercessions, a large increase of blessing would surely be vouchsafed both to work and workers.

'A preliminary meeting of those who concur in this suggestion will naturally be held to arrange details, and perhaps you will kindly nominate some one to attend it on behalf of your branch.—We remain very truly yours,

'ROSAMOND ANNE WEBB, *Sec. of the Society for Promoting Female Education in the East.*

'A. H. LASH, *for Indian Female Normal School and Instruction Society.*

'GILBERT KARNEY, *Church of England Zenana Missionary Society.*

'*12th November* 1884.'

It has been arranged that the meeting shall be held in Exeter (Lower) Hall, on Friday, January 7th, 1887, at 2.30 P.M.

5. With the 30th September expired a period of two experimental years in which the British and Foreign Bible Society granted £288 towards the support of Bible-women employed to carry out the object of the C.E.Z.M.S. The work of the B. and F. B. S.'s agents is reading to women, and, where possible, teaching them to read the Holy Scriptures. The value of these workers, who have proved heralds of salvation to their countrywomen, has been repeatedly acknowledged with gratitude. With great satisfaction we are able to announce that the B. and F. B. S. resolved to start afresh from October 1st, 1886, for another period of two years, trusting that increasing good might be done by the circulation of the Scriptures.

We who have received this benefit may also confidently trust that the Society, which has nobly supplied a great need, may have increasing favour from One who has said: 'It is more blessed to give than to receive.'

6. Captain Halford Thompson, R.A., who is the largest amateur grower of pansies in this country, has placed the surplus plants of his almost unique collection at the disposal of our Zenana Mission, and their sale realised £20 this year.

This amount can be materially increased next year if friends of the

Mission would purchase pansies from him. A list of pansies, and prices at which they are offered, will be obtained on application to Mrs. Halford Thompson, *Portview, Heavitree, Exeter.*

7. A meeting for prayer and praise, open to all friends, will be held (D.V.) at the Society's House, 5 *Maresfield Gardens*, on Monday, January 31, and on Monday, February 28, at 3.30 P.M.

8. A full and interesting account of a meeting for the C.E.Z.M.S., held on October 25th in the small room of the Guildhall, Cambridge, appears in the *Cambridge Chronicle* of October 29th. Canon Westcott, the Regius Professor of Divinity, presided. There were present Miss Hamilton, Professor Babington, the Rev. J. Barton, the Rev. H. Hall, the Rev. H. C. G. Moule, the Rev. F. F. Tracy, the Rev. H. U. Weitbrecht. We reprint the report of Canon Westcott's opening speech from the *Cambridge Chronicle* :—

'The Chairman spoke of the importance and the necessity of the work, in the pursuit of which the Society was interested. They all confessed that they were deeply interested in Missions, and he thought they might commend the work of that Society to those present. The missions to India had, as far as the high-class natives were concerned, been so far practically directed to only one-half of the population, and that the one-half which had not the greatest moral interest. He, of course, remembered, and acknowledged gratefully, the work which had been done for Indian ladies by the wives of married missionaries, which was a spontaneous offering, but was not part of a complete, organised whole. And let them think what a defect in the work that meant. They would understand it when they thought what the influence of women was in England; and then when they tried to realise how infinitely greater the influence of women was, as Indian society was constituted, they would feel how necessarily imperfect missionary work in India had been hitherto. They might remember how Indian women had the sole charge of children, how a child grew up entirely in the society of women — he was speaking of the higher class natives and their homes, —and those who knew best told them what a terrible education that was. Nor did the influence of women, of course, stop there. The educated Indian generally went back to that same home unchanged; his wife, and his mother, and, it might be, his grandmother, still lived in the same house, still maintained the same moral spirit—if that could be called moral which was most immoral—and how could he retain the influences he might have received by contact with Christian thought? How could he preserve it in all its full power in such a home as that? It was not only ignorance he had to face, but a powerful and degraded superstition, an ignorance so great—if he might illustrate it by one fact—that, if his figures were right, not above one woman in 600 had received, or was receiving, even elementary education; and then there was degraded superstition joined to the most sacred feelings of home, so that every power of tenderness and affection was enlisted against the highest truth. A native had said, "You

must give us good mothers for the regeneration of India," and when one thought of Indian women, it was impossible not to think of one feature characteristic of India. He could scarcely believe the figures he read in that memorable report of the Royal Commission on Education, that there were 21 millions of widows in India, one and a half millions of whom were under the age of 24. England was proud, as a nation, that she had stopped the sharp and honourable agony of the Suttee; but what had been left in place of it? What Indian women spoke of as a lifelong martyrdom —of the Hindu widows rescued from the funeral pyre only to live, as yet, in hopeless disgrace. They could feel, then, what the necessity of the work was—the work in which that Society was engaged, of purifying and ennobling the lives of the women of India. There was not only that necessity, but now there was an opportunity, for, of course, they would not suppose that that great work had escaped the notice of those who had laboured, with long devotion, in India. Far from it, but they felt that hitherto the work was impossible; fifteen or twenty years ago it could hardly be talked of publicly. He the other day was looking at a paper written by a lady who had herself lived and died in the service of the women of India, and she said, when she was working to prepare a paper for that great Conference at Allahabad in 1872: "I determined at first to send simply a blank book, with these words, 'Success to the Zenana work depends upon silence.'" It was a thing that, fourteen years ago, could hardly be spoken of; but now, thank God, a great change had come over India: the higher families were far more ready to receive instruction, and there was a widespread interest in education. He confessed that, to his mind, the publication of the report he had referred to marked a new epoch in the history of India. For the first time the education of women was distinctly recognised, and the amplest scope was given for the work, and most liberal support was offered to those who were engaged in it. And that same report, too, gave a noble testimony of the work of English missions in India. It pointed out, with the authority of a State document, that it was to the English missionaries that we owed the first work done successfully for the education of women—the first work done to relieve, successfully, the physical sufferings of women by medical means. And so they rejoiced that that Society, which they had met to support and to learn about, was engaged in that double work. It undertook the relief of physical distress; it undertook intellectual work—to remove the evils of ignorance, and to convey, in a living form, the Gospel of our Lord and Saviour. He wished to lay stress upon its medical and intellectual work, no less than upon its directly spiritual work, which was avowedly and openly religious. He could not help thinking that our policy in India had terribly failed by neglecting that interest; we had failed in our duty to the natives and to ourselves, and on both sides the effects had been disastrous. The Hindu could thoroughly understand a man who was religious, with a religion not his own; what he could not understand was that a great nation should profess to be indifferent to religion. The Hindu believed that such indifference must be a cover for some far-seeing design. A friend was telling him [the Professor] the other day that at the opening of a new great hospital at Delhi, a Hindu gentleman said to him: "How is it?—there are a number of your padres here, and not one word has been said of God." He could not understand the policy of indifference. Of course here and there the influence and activity of the schools created a marked opposition; but then, as a missionary has said, an open storm was better than blight. At present there were no less than 38 stations of the Society, some 79 missionaries of the Society, wholly devoted

to the Church, and, in all, nearly 450 who were engaged in that work; and, better than all that, he observed that this autumn 13 more were going out, mainly without cost to the Society. But, after all, what were those numbers when they recalled the fact that there were 100 millions of Indian women—one teacher to 250,000? If they went back to the earliest times, they saw that women in India, as in other countries, were among the leading powers. Indian women were specially endowed with many Christian virtues, with weakness and tenderness, and even with delicacy. It was his privilege to see a good deal of an Indian lady scholar, who was in England last year, to talk to her about the future of her own country, and he learned from her the difficulty, the greatness, and the hopefulness of the work. The work of the Church of Christ must, in its fulness, include women's work; it must be so if India, in God's good time, was to do her part for Christendom. And had they no encouragements? Let them only look back over the history of the Church. There, side by side with their great teachers, were found great women. When they thought of Tertullian, they thought of Petula; when they thought of Augustine, they thought of Monica; when they thought of Jerome, they thought of Paula; when they thought of Bede, they thought of Hilda; of Francis and Acece; of Pascal and Marie Angelique; of Howard and Mrs. Fry, not to come down to names nearer and dearer still. "Get the hearts of the women of India," said a Hindu, "and you will win India." There were calls upon them on all sides, but there was no call more earnest or full of promise than that English Mission among the women of India. One's thoughts here at Cambridge were constantly going to Delhi with deep gratitude and thankfulness for what a little band of Englishmen had already been allowed to do in that great city; and if there was one thing they desired more earnestly than another for that mission, it was that, side by side with that little band of Englishmen should be a band of Englishwomen, one in faith and spirit, one by the grace of God. That was the earnest desire of the Bishop of the diocese, whose name was loved and honoured here—Bishop French. His earnest desire was that there should be a Society working there, named after our English Hilda. It was enough to apprehend the greatness of the work. A hundred million people needed the Gospel of Christ, and why should we at present speak of failures or success? The work was not our work; if it were, then success or failure might be calculated. Success and failure were mere transitory accidents in the fulfilment of His work. The labourer might be permitted to see the fruit of the work he had done, or he might pass away from the scene of his toil without having seen any return; but, at least, this was his—he could rejoice at the service he had been allowed to render to his God.'

9. By the marriage of Miss A. C. Pownall with the Rev. Wordsworth E. Jones (S.P.G.), which took place on December 7th, we have lost our Hon. Association Secretary for the East Postal District. The mission-field has, however, gained, as she hopes to sail shortly with her husband for Upper Burmah. Our hearty thanks for what she has done in England, and good wishes for her success in her new sphere, will accompany her.

10. The announcement of the death of Captain the Hon. Francis Maude,

R.N., which took place on October 23, has been received with great regret. The cause of Foreign Missions has lost in him a long-tried friend.

11. A set of photographic views of places and people connected with the Batala Mission Punjab, were taken at the opening of the new Church of the Epiphany on the 4th March last by a friend, who kindly presented the negatives for the use of the Mission.

The pictures are as follows :—

1. The New Mission Church at Batala.
2. The Christian Boys' Boarding School.
3. Large Reservoir at Batala, with Hindu Temples.
4. Group of Missionaries (including Miss Tucker and Miss Hœrnle), Preachers and Teachers.
5. Old Boys of the Boarding School.
6. Recently baptized Village Converts.
7. The Municipal Committee, with the Missionary as President, and the Head-Master of the School as Vice-President.

These pictures give a good representation of missionary life and work, as now going on ; and as the work and pecuniary needs of the Mission are considerably increasing, they are offered for sale, both with the object of helping the Mission funds, and also of increasing sympathetic interest among Christian friends, not in this special work only, but in Missions generally.

Price of Nos. 1 to 3 ($11\frac{1}{2} \times 9\frac{1}{2}$ inches), 2s. 6d. each ; Nos. 4 to 7 (8×6 inches) 1s. 6d. each, or the set of seven pictures for 12s. 6d. An explanatory and descriptive note will be sent with each view. Copies may be obtained from the Rev. H. U. Weitbrecht, 59 *Albion Place, Reading.*

12. We would remind our readers that special simultaneous Meetings, similar to those held throughout the country last February, are arranged to take place in London from next February 6-11. We trust they will be largely blessed.

13. *C.E.Z.M.S. Painting Union.*—January-February subject for illustration is 'The Brazen Serpent' (St. John iii. 14, 15).

Any new member wishing to join can obtain further particulars from Miss F. Swainson, 22 *Ellerdale Road, Hampstead, N. W.*

14. We have heard that gifts kindly meant for us have been paid elsewhere, with the idea that they would be sent on to us, or that the work was all one. Will our friends kindly see that all such sums be paid to the C.E.Z.M.S. treasurer, and that the receipt is headed '*Church of England* (Local) *Zenana Missionary Society*'?

Foreign Items.

I.—North India Mission.

Krishnaghur.—*Sunshine and Shadow in the Mission-field.*

'We have received much encouragement in our work lately. A spirit of real longing to know more of Jesus Christ, a growing feeling that Christianity alone can satisfy the craving of the heart—these are most noticeable. Here and there one and another is saying: "We are believers, we worship Jesus Christ only, and have given up all idol-worship." Secret believers are rapidly increasing in number, and we can only pray more and more fervently that they may have faith and courage given them to become open and professed followers of the Lord Jesus. This need for earnest prayer has been felt by many workers lately, and has led to the establishment of a Prayer Union for Bengal, of which I have by request become the Secretary.

'Our mission has lately sustained a great loss in the death of one of the most zealous native preachers under very sad circumstances. His name was Kedar Nath Dhar, and he, too, was a convert from Hinduism, and a very bright and earnest Christian. He has been employed on preaching tours in the district for some time, and has always been highly spoken of by the missionaries he accompanied for zeal and ability. During the rainy season he was with Mr. Parsons on a preaching tour in a boat. During the rains itinerating missionaries always use a boat. One morning a sudden storm arose, and Mr. Parsons' boat got overturned. Poor Kedar Nath was drowned, and Mr. Parsons himself and the other men in the boat had a very narrow escape.'—*Extract from a letter from Miss Dawe to Miss Nisbet, dated from* 33 *Amherst Street, Calcutta, Sept.* 28.

Bhagulpur.—*A School amongst the Jains.*

'Do you know much of the Jain caste? I believe they are offshoots of the Buddhists. There are so many of them here. They wear full skirts of purple tussa, with crinolines (a woman told me they consisted of forty yards each), very small kurtas (jackets), and chuddars of many bright colours. Their hair is strained tightly on the tops of their heads, and hangs in long tails behind. We opened a school amongst these people, hoping thus to reach their children, and in a few days our school numbered twenty-four of the most uproarious young creatures it would be possible to find anywhere.

'Day by day we persevered, hoping by kindness and firmness in time to subdue them to something like order. We would get them quiet over their reading and writing; then one would give her neighbour's pigtail a good pull, and all would in a moment be up in arms. After some time they would settle down for a few minutes, when, with the shrillest voice possible, one would start off, and the rest join, in a wild bhajan to Ram.

'When I was looking another way, I would start to find a wild, animated countenance close to mine, and the owner clasping her arms round my neck, exclaiming, "Dear Miss Baba." I could not help being fond of the little rebels, though they were so troublesome. Many have left, but their houses are opening to us, which is better, because the seniors are not so wild, and I get in this way at both parents and children.'—*Letter from Miss Pinniger, April* 1886.

II.—PUNJAB AND SINDH MISSIONS.

AJNALA—*A Morning in the Villages.*

'The other day, on my going to an oft-visited village for the first time since my return from the Hills, a woman brought me a pretty little native basin, with fruit in it, as a thank-offering for seeing me back again. I wanted to return the basin; but no, the Miss Sahiba must take all.

'I had eight beautiful gatherings there that morning in different places. Somehow in one the subject turned on the kingdoms that had ruled in the world, which to them means simply India. I said how the Hindu and then the Mussulman Raj had ruled and passed away, and that now it was the English Raj, but *that*, too, some day would pass away, for a government was now coming which should rule the whole world in peace. They were greatly surprised and distressed; they wanted no other Raj than the English, they said, for that was good and just to them, as their *Mā Bāp* (father and mother) would be. Then I explained more about the kingdom of God. The subject seemed full of interest to them, for in two other gatherings some who had followed us started it again, asking very nice, intelligent questions, and wanting to know more.

'I often think what a noble people this Punjabi race will be when they have become children of the light, and cast away their heathenish prejudices and habits. Their physique alone is most noble. The village women are many of them specimens of feminine beauty, combined with great strength and elasticity.'—*From Miss Grimwood, October* 1886.

Jalandar.—A letter has been received from Miss Krapf, incidentally mentioning that Miss Tylor, our honorary missionary, has taken upon herself the whole support of the schools at this station.

III.—MADRAS AND SOUTH INDIA MISSION.

DUMMAGUDEM.—*The Power of reading the Book.*

'One day a particularly nice woman, who had been here before, asked Mrs. Cain to read again from "the Book." Mrs. Cain offered to *tell* her the story, but that would not satisfy her. So Mrs. Cain read to her, and showed her pictures illustrating Christ's life. When she had finished, the woman declared to the others gathered round that she would never worship idols again, and appealed to know what good their gods had ever done them. I trust the seed sown in her heart may grow through God's blessing.'—*From Miss Graham, June* 1886.

IV.—CHINA AND JAPAN MISSION.

FOOCHOW.—*Miss Gough's Wedding.*—We are permitted to print the following extracts from a private letter:—

'You will be interested to hear how my friend Miss Gough's wedding went off. There were quite a number of people in the church, including her pupils among the Bible-women, and some other lady friends. The church was very tastefully decorated by some of the ladies of the community, and a red cloth laid down all up the aisle. There was only one bridesmaid, a Miss

Wolfe, and the best man was a cousin of Mr. Hoare's. . . .

'The day was beautifully fine, and not too hot. After the service we all went round to Mrs. Stewart's to what was called an afternoon tea, when the cake was cut, and so forth, and the happy pair went off up-river about half-past five amidst the hearty cheers of us all. . . .

'Several of the large and wealthy houses in the city are open now to the missionary ladies, and there seem great hopes for the Zenana work.

'You probably remember Mrs. Fagg talking about Mrs. Ahok, a wealthy lady here, whom she used to teach. She is of immense usefulness in getting the houses open to Mrs. Stewart and Miss Gough, as she knows the swell families, and is intensely earnest herself that her fellow-countrywomen should receive the good news too; her knowledge of the endless Chinese etiquette and customs, too, is of great service to them. Mrs. Ahok's old mother, who of course lives in the same house with her, was intensely hostile to Christianity, and a great bigot as regards idols, and would do anything she possibly could to make matters hot for her daughter by her opposition, etc. Now, however, she has become a Christian too. I saw the old lady the other day at the wedding; she looked so happy and different to what she used to. I believe there is a grand time coming here with this Zenana work: there has certainly never before been such an opportunity to get at the native ladies as there is now.'

The Desire for English Education in Japan.

'A new and increased and increasing desire for English is one of the signs by which to gauge the state of the country, especially its feelings towards the religion and civilisation of Western nations. In Tokio this desire is so great amongst the ladies, even of not a few of the upper classes, that the S.P.G. workers there find that they can best influence them through English classes. And for the young men, two of the three S.P.G. missionaries stationed there are devoting most of their time to the teaching of English in some of the leading schools of the capital.

'I know of a lady who has lately been engaged by a wealthy Japanese, at a good salary, to simply teach his family English and English manners, etc. Besides the salary, she is to have a large house placed at the disposal of herself and pupils. She is thus to live with them, and bring them up as *English* as far as she can. And this means that she is to quietly train them up in Christian principles.

'Here, too, I think, the day of small things—the prelude of greater not far distant—is dawning on us. The present governor of Nagasaki Prefecture speaks English well, and is in many ways an advanced and superior man.

'*There is a great work to be done in Japan by ladies.* But we are miserably weak as yet. By my visits to Osaka and Tokio two things impressed themselves on my mind especially: first the wide and open door before us in this empire; secondly, the extremely weak force the Church is able to send to Japan as compared with the other bodies.'—*Extracts from a Letter from the Rev. Herbert Maundrell* (*C.M.S.*), *Nagasaki, July* 23, 1886.

Mrs. Greaves in Canada.—It will be known to many friends of the Society that Mrs. Greaves is now on a deputational tour in Canada.

After a somewhat rough passage Mrs. Greaves reached Halifax

Aug. 30, and was very kindly met by Dr. Hole, the Rector of St. Paul's. Meetings commenced next day by an address to the Sunday-school children, after which about fifty collecting-cards were taken, and an active young secretary found for this juvenile branch. This satisfactory beginning proved but an earnest of the ever-increasing interest and kindness which have followed Mrs. Greaves from place to place. A few extracts from her letters will be interesting:—

'I left Halifax at 7 o'clock on Monday, several kind friends coming to see me off. The ride by rail of five miles through Nova Scotia was pleasant, the carriages being comfortable and the country through which we passed very pretty.

'At Picton I was met by Mr. and Mrs. Hales, who had most kindly come four hours across from Charlotte Town to meet me. They have long taken a deep interest in missions, and the Sunday-school children support two orphans in Miss Neele's Orphanage, Calcutta, and also pay the salary of a native Christian teacher at Barrackpore.'

In this place Mrs. Greaves had a merciful deliverance from what might have been a serious carriage accident. We give her concluding words as she relates this:—

'I certainly was never brought so near death before, and never thought the 103d Psalm (which was read at evening prayers) more beautiful, "Bless the Lord, O my soul, and forget not all His benefits." I felt it was the many prayers of dear friends in England which had preserved me. I am to have three meetings here, and two in other parts of the island.'

Again Mrs. Greaves writes:—

'I trust before leaving Canada to have enlightened and interested many as to the condition of India's women. All are doing everywhere what they can to further the work for which I plead, and collecting-cards are being taken to a large extent, all being well *looked* after. Associations have been formed wherever meetings have been held, and the valuable help of ladies and gentlemen has been obtained to act as treasurers and secretaries.'

At Quebec Mrs. Greaves was kindly and courteously entertained by the Bishop, Dr. Williams, and Mrs. Williams.

One other extract:—

'They say I have timed my visit to this country particularly well, as they have been having missionary meetings at a recent Synod held here, and now they mean especially to take up Zenana work as their part in foreign missions. How sweet it is, as we go forward in His work, to see Him so plainly planning all! Everywhere friends have entertained me with the greatest kindness and hospitality, and have vied with each other in doing all they could to show their good-will.'

It is impossible in this cursory record to enter into details, but we ask all our friends to unite with us in praising our Heavenly Father for the

fulfilment of His gracious promise: 'Commit thy way unto the Lord, and He shall direct thy path.'

Let us pray also that our dear friend may be preserved from all evil, as she journeys from place to place amongst the kind friends on the other side of the Atlantic.

A C.E.Z.M.S. Working-Party in Brisbane.—We hear with great satisfaction of our circle of interest widening and taking a practical form. A band of workers in Brisbane hope to send a box of dolls to Calcutta to be given as presents in the schools.

The Hindu Child Widow.—The *Times* of Friday, Feb. 15, 1886, filled several columns with articles on the condition of women in India, with reference to the late decision of Lord Dufferin not to propose an immediate legislative interference with Hindu widow re-marriage, although the Viceroy is in true sympathy with the party of progress.

'Lord Dufferin's reasons for declining to attempt legislative interference with this colossal evil may be briefly summarised as being—*first*, that the effective interposition of the legislator is impossible; and *second*, that it is unnecessary. A sufficiently resolute Government can always put down any practice, no matter how common, which is felt by the conscience of a people to be a defiance of their moral and religious code of belief. But a practice which, however immoral, cruel, and mischievous, is rooted in the moral and religious beliefs of a people, and fully justified in their eyes by appeal to their sacred writings, is beyond the reach, and properly outside the scope, of legislation.

'We might forbid the marriage of infants, but of what avail would our prohibition be so long as the temporal and eternal well-being of the Hindu father is held to be bound up with the performance of a ceremony which the most inquisitorial administration would be powerless to reach? We may declare that the widow shall have the civil rights of other human beings, but while religion, morality, and custom refuse these rights, we might just as well order the Ganges to roll its waters up the slopes of the Himalaya.

'Happily we may console ourselves for our impotence to overthrow a spiritual tyranny with secular weapons by the reflection that the work is being done by the appropriate agencies. The impalpable barriers which mock at our direct assaults are melting away before the equally impalpable spiritual influences of our presence.'

Surely the obligation and responsibility thrown on those whose object it is to strike at the root of this evil have assumed greater weight. If secular weapons are laid down as unavailing, we believe that 'the weapons of our warfare are mighty through God to the pulling down of the strongholds.'

On the Way Out.

THE dismissal and departure of fourteen of our missionaries were reported in the last Number of *India's Women.* Interest in the outward-bound ships which bore them to their various stations in India, China, and Japan was deepened when a storm broke on the Channel on October 15th, the day after the 'Rewa' sailed.

The *Standard* of October 16th published the following announcement :—

'"Rewa" (British India steamer), from London to Calcutta, has put into Castletown (Dorset) with sundry damages to decks. Captain reports heaviest sea in Channel ever experienced.'

Friends have kindly sent us extracts from letters and journals written on the voyage.

'*October 14th, Thursday.*—We sailed from the Royal Albert Docks about one o'clock. The special train from Liverpool Station not being nearly long enough caused great confusion, and half of us had to wait and come on by a later train, so that there was only time to get our things into the cabins and bid hurried farewells to friends who stood on the docks, and watched us as we slowly drifted from them.

'Those dreadful hurrahs, that seemed so out of place! We realised the parting just at the time, but all feel how wonderfully God has helped us through it all. The sea was calm, and sun shining beautifully, but towards evening the vessel began to roll a good deal.

'*Portland Bay, Friday 15th.*—You will be surprised, no doubt, to see where we are, and oh, if you could have seen us all night through! We had such a fearful time of it; but, thank God, we are safely through it now. Something went wrong with the steerage, and we had to come to a standstill while it was being mended, and then, of course, the ship rolled fearfully.

'I was in the ladies' saloon with one other lady, and suddenly I found myself pitched right off the couch to the other end of the room and back again. The other lady, too, was flung about, and then we lay on the floor, clinging to whatever we could. In the music saloon they were rolling about even more, for the waves dashed in. The door of our saloon was open, and as I lay on the floor I could see in the pantry things flying about, and one poor man was just rolling over and over, and out through the door, a knife and other things after him. We were in great danger, and the wind seems to have been so contrary. I managed last night about ten o'clock to get back into our cabin, and to sleep a little. I don't think I was really frightened, but only ill. "The Lord is thy Keeper" seemed such a wonderful stay and comfort. About 6 A.M. I managed to get up to the music saloon, and there I found everything drenching. The rolling gradually ceased, and after a few hours we were safely anchored in Portland harbour, having to put in there for repairs, and wait till the gale was over.

'Every one has fearful experiences to relate, of course. It was a lovely morning, though very cold on deck. A bagful of drowned fowls has just been thrown overboard, and I believe several of our deck chairs are gone. In the afternoon our party had a little

meeting for prayer and thanksgiving for our preservation in one of our cabins.

'One man's ribs, another's wrist, were broken; several had their heads cut and bruised. It was an awful time. I thought every moment the steamer would go over, and there was such screaming in a cabin near. Miss W. was in the music saloon, repeating hymns and texts all the time.

'How I wish we could go overland instead of through that dreadful Bay, but they say it is sometimes very calm, even when the Channel has been rough. You must not be afraid, for we are all right, and the Eternal God has been and still will be our refuge.

'*Sunday, 17th.*—Such a glorious day; so bright and peaceful. At the morning service, read by the captain, we sang "Ten thousand times ten thousand" and "Eternal Father, strong to save." The captain suggested a special thank-offering for our preservation, which was responded to by over £10 for the *Aged Seamen's Society*.

'About 5 P.M. the anchor was taken up, and we sailed smoothly out of harbour. After evening service we watched the moonlight on the water. C., M., and I, leaning over the vessel, sang "Glory to Thee, my God, this night." All was so different from the night before.

'*Wednesday, October 20th.* — We have had cause to thank our God for His care in that storm, for we were in peril. What we knew of it at the time was bad enough, but we did not know, happily, the full extent till we were safely anchored in Portland Bay. They say that £500 worth of damage was done to the vessel in the gale. Wrecks of a vessel were towed past us, and at one time we were so nearly running into a schooner that our sailors were ready with life-belts, etc. We rolled incessantly through the Channel and the bay, but we got through the latter pretty well—in thirty-four hours; it usually takes thirty-six.

'We have had our first Bengali lesson. The little Hindustani we had previously learned seems a great help. M. and I agree in thinking Bengali easier, and altogether nicer. We are to have a lesson every day. A variety of languages are being studied on board—Hindustani, Bengali, Burmese, Tamil, Canarese, Singhalese. About 1.45 P.M. we passed the Burling rocks—most magnificent ones—about eight miles from shore. About three years ago the "El Dorado" was wrecked on these rocks, but happily with the loss of only one life. The coastline of Portugal to be seen all the afternoon, and a very clear view of Cintra, the summer palace of the kings of Portugal, a splendid large building.

'Daily service began in the dining saloon, and was pretty well attended. We had an enjoyable time on the bows watching the shoals of porpoises vainly struggling to keep in front of the vessel, though they succeeded for a long time, to our great amusement. About 7 P.M. lights on Cape Rocca were seen.

'*Thursday, 21st.*—Such a glorious, day! The sea perfectly calm, and so blue, and the sun shining quite hot. I was up about 6.30, came on deck, and had a delicious time on the bows. We sighted land on either side. The captain allowed the lights, which are usually out at 10.30, to remain till 12, and most of us went on deck about 11 o'clock to see what we could of Gibraltar, which was only lights and the dim shadow of the rock.

'*Friday, 22d.*—All the morning we were in sight of the Sierra Nevada; their snow-capped summits looking so lovely with the sunlight resting upon them. In the evening we watched the most glorious sunset I have ever seen. The whole sky all round caught the reflection—a mixture of soft pink and blue, with gold and red; it was exquisite beyond description.

'*Saturday*, 23*d*.—This morning we are passing along the African coast and the Algerian mountains. They are not so lovely as the Sierra Nevada, and we are not so close. On deck soon after seven o'clock; it was so lovely. We have had some dear little visitors all day long — green linnets, chaffinches, starlings, and water-wagtails hopping about quite tamely, and also a robin.

'It is getting very warm indeed; our steam slackening. We are altogether 72 in number—4 ministers of different denominations, but no Church of England clergymen; several L.M.S. missionaries.

'Our waiters are chiefly Bengali men. I enjoy studying their faces, which are very fine. They are so quick in their movements, and seem to take a pride in laying the tables. They speak broken English.

'*Sunday*, 24*th*.—Morning service was preceded by the muster of all the Lascars and waiters. They were very grandly got up in their clean white clothes and red waistbands, and gave very dignified answers to the roll-call, but ended up with a most undignified scamper when all was over. The captain took the morning service, an L.M.S. missionary the evening with a sermon on "What think ye of Christ?" In the afternoon, the captain having given his permission, Miss G. and Mrs. P. [two C.E.Z.M.S. missionaries who speak Bengali] visited the Lascars, to read and talk with them. M. and I also went, though of course we could do nothing in the way of speaking. The men were busy cleaning up instruments, and making or mending their own clothes. Miss G. read in Bengali a few verses from St. John iii., to which they listened very attentively; but the 16th verse caused a discussion, and one man especially would not be silenced—being a Mohammedan, that verse was, of course, a stumbling-block. Afterwards Mrs. P. read the "Prodigal Son" in Hindustani, and the interest on their faces was marked. They very eagerly received Bengali and Hindustani tracts.

'*Tuesday*, 26*th*.—I woke just as we were entering Valetta harbour, which looked very pretty from our port-holes. Our party left the vessel in various little boats about 7.30, we being, I believe, the first, for we wanted the pleasure of breakfast on land. Such noisy clamouring amongst the boatmen, each one shouting to us to hire his boat. On landing we got into little Maltese carriages, which hold just four persons; these we kept all morning to take us to different places of interest. We drove to the Reading-Room, then to the Grand Hotel for breakfast, afterwards to the "Deaconess's House," where we were most kindly welcomed. The streets are very steep, the footpaths of some being cut in steps. Oleanders are in full bloom. From the "Baracca" we had a most magnificent view of the harbour, terrace upon terrace of white stone houses with flat roofs looking quite Eastern. We drove also to the palace of the Grand Masters, now used as the Governor's palace. In the court-yard were lovely plumbagos, oleanders, shoe-flowers, etc.; trees covered with oranges, but not quite ripe.

'To our disappointment, St. John's was not to be seen till two o'clock, and the "Rewa" started at three. We saw over one monastery; the crypt was horrible. The monk, our guide, seemed to take great delight in showing us the ghastly dried monks standing in niches in the wall. We returned to our vessel about two o'clock.

'*Thursday*, 28*th*. — Such a night again! The rolling as bad as in the Channel. Everything in our cabin pitched about, glass smashing, etc. Some of the others joined us, and we sang together—

> "Why those fears? Behold, 'tis Jesus
> Holds the helm and guides the ship."

Screaming in a cabin near, and such crashes, as if all the crockery in the pantry were being smashed. This

morning very few appeared at breakfast. We lay about in parties on the deck till the rolling gradually ceased. There had been no danger.

'*Saturday*, 30*th*.—We anchored in Port Said about 7.30 A.M., had our letters, and settled to go on shore. There was nothing remarkable to see; several wide roads run parallel from the docks, with a few trees. At the other end of the town are some celebrated gardens, which were, however, very small; but in the centre was a fountain with the most lovely maidenhair fern growing round it. Numerous nationalities were swarming about —French, Egyptian, Turkish, Ethiopian—a most interesting study, if one had time. Our guide took us through the market, where there seemed to be plenty of fruit, green oranges, dates, melons, etc.; then, though we were most anxious to avoid it, through a regular back slum, and with great delight showed us at the end of the street a little Egyptian school. It appeared to be at the outside of a shop; raised benches were covered with an awning, and about two dozen infants squatting round a teacher, evidently an Egyptian youth. The children were sucking sugar-cane, which was scarcely a part of their education; but of course all their interest was centred on us, so we heard no teaching going on.

'We returned to our vessel about 9.30. It was a lovely afternoon; passing down the canal, low sandbanks were on either side, every now and then dotted with quaint houses and little gardens, looking quite an oasis in the desert.

'*Sunday*, 31*st*.—Up on deck early, and found we were passing Ismailia, where one passenger left us. We could not see the town itself, but the coast all round was very pretty, and Lake Timsah, which we entered immediately after, was lovely. It was so remarkably cold, my fingers were nearly dead; but it became very hot later on. The tints on the water about twelve o'clock were indescribable—every colour, with the light sand and the purple mountains beyond. We had a capital view on the sandbank, quite close, of an Arab and camel. The camel good-naturedly rose as we passed. Further on was quite a cavalcade of camels, and a party of Arabs were sitting near. Suez looked lovely in the setting sun, so clean and fresh. We did not go right into the harbour, but just outside. About five o'clock we got our letters, and O the excitement as they were brought out one by one, and the names read! Dear letters from home, doubly valued now!

'The captain told us we were anchored in the part where it is said the Israelites crossed, so, as we stood on deck a long time trying to realise our situation, I read Ps. cvi. 7-11 and Exod. xv. 1-13. Verse 13 seemed so very lovely for us; we did enjoy it: the mountains on the one side, which they had left behind, and over which we imagined Pharaoh's troops raging and sweeping down on to the shore and into that wonderful path. Then, on the other side, the traditional "Wells of Moses," where the Israelites came out free. It was all so beautiful and strange; sunset tints quite Eastern-like, and so peaceful.

'*Tuesday*, *Nov*. 2*d*.—Such a hot night and very hot day. Yet we managed to have a good Bengali lesson, our teacher, Miss G., fanning us all the time.

'*Wednesday*, 3*d*.—Thermometer 87° before breakfast, and in the shade, too. Impossible to sleep in the cabin; every one lazy.

'*Thursday*, 4*th*.—We passed the island of Jabethier about 8 A.M.; rocky and barren.'

The 'Rewa' has reached Calcutta safely.

An extract from a private letter has come into our hands, which, although no names are given, we have little doubt refers to the passengers

on the 'Rewa.' Besides eight of our own missionaries on board, several different Missionary Societies were represented by ladies.

'We were anxious about a cousin who had just started for India. The vessel was so completely overmastered by the gale that at one time there seemed every prospect of her going down. The waves dashed five times through the cabins and over the captain's bridge, the engines got jammed together, and ceased to work. Ten of the crew were injured, one very seriously, and the scene on board was terrible — every one ill, and many in hysterics or fainting. There were, however, fifteen missionary ladies in the ship, and their calmness and cheerfulness throughout bore strong testimony to the power of their religion. Some of them seemed to be kept in perfect peace in the midst of the fearful turmoil around and within the ship. Eventually the vessel was able to put back to Portland, get righted, and proceed again on her way.'

Our Working Parties.

FULL directions for those who guide or join the Working Parties will be found in a paper recently published by the Society, to be obtained of the Association Secretaries, or from the Society's House.

Its purport is to supply details of what is desirable to be made for sale in England and India, and also to give hints for the preparation of prizes for pupils in the mission-field, which are much in request, and which prove an important means of securing the attendance of the little ones, and of winning their parents' hearts towards their Christian teachers.

A large supply of these gifts has been sent off this year, and Christmas will be a happy time for young and old wherever our missionaries draw forth the attractive dolls, boxes, etc., out of the newly arrived cases from 5 Maresfield Gardens. Our hospitals, too, are not forgotten, many kind friends having sent articles specially suitable for the sick.

Contributors of these much-prized gifts will enhance their value by sending small amounts toward the transmission, which becomes a considerable item of expenditure as the stations of the Society increase, and each has its own especial claim.

Besides the details above-mentioned, names of books on Mission Work will be found in the paper of suggestions, also rules for sales, and other useful information.

Wherever a sale is held in connection with an Association, the Local Treasurer should remit the amount received in the usual way as soon as possible; but where no Association is formed, money should be sent to the Hon. Sub-Treasurer, Mrs. Mary A. Stuart, Roxeth Lodge, Harrow.

Will kind members of Working Parties seek that the year 1887 may

be marked by regular attendance and by devotion of the best that can be given as a true jubilee thank-offering to Almighty God, who has so long spared His 'chosen servant Victoria' to be the 'Queen and Governor' of this favoured realm.

Correspondence.

(*The Editor disclaims responsibility for the opinions of Correspondents.*)

HER MAJESTY'S JUBILEE AND ZENANA MISSIONS.

DEAR EDITOR,—What do you think of a suggestion that the helpers of Zenana work everywhere should form a Jubilee Fund, as a thank-offering to God for the past fifty years of a good woman's reign over the greatest and most widely extended empire in the world?

What all the blessings have been and will be, as the result, under God, of that half-century's wise and righteous rule, not only to England and her Dependencies, but also to the Church of Christ and the world at large, probably only eternity will reveal. Possibly they will stand out then as the brightest period of the world's history.

But as a Society we are specially interested in the fact that it is during that time that missions to heathen and Mussulman women have been commenced. May there not have been in God's wise and loving providence a purposed connection between the two events? Wherever the story of Queen Victoria's reign is carried into a Zenana, how strikingly does it 'show what Christ by His life and teaching really did to exalt the dignity of womanhood.'

Would it not gladden the heart of the Lord Jesus if the Christian women of England were to lay at His feet a special thank-offering for their own share of the blessings He has brought to women? And could it take a more acceptable form in His eyes than in a renewed and united effort to send His Gospel to those who have never yet reaped any of the blessings it has earned for them?—I am, dear Editor, yours faithfully,

A C.E.Z.M.S. MISSIONARY.

We invite further expressions of opinion on this subject.

Praise and Prayer.

PRAISE.

1. For baptism among Mohammedans. (See Miss S. Mulvany's report, page 20.)

2. That God has graciously heard prayer for Shoshi's husband (vol. vi., page 157), and inclined him to believe and confess his faith in Christ Jesus. (See Miss Pantin's report, page 28.)

PRAYER.

1. For Abdul Haqq and other converts from Mohammedanism, who are beset with sore temptation, that they may gain the victory over their spiritual enemy, and be consistent, humble followers of the Lord Jesus.

2. For native teachers at Arndul, that persecution may not terrify them, but be a means of blessing. (See Miss E. Highton's report, page 17.)

Prize Competition, June 1887.

THE following Prizes are offered for Competition :—

CLASS I.—1. For the largest number of dolls, china or unbreakable, 9 inches in length, sent in by one Working Party. Prize £1. The clothes should be made to take off.

2. For the largest number of dolls, china or unbreakable, 6 inches in length, sent in by one Working Party. Prize 10s., offered by Miss Sandys (Harrow). The clothes need not be made to take off.

N.B.—The dresses should have high necks, and be of bright colours. All these dolls are for prizes in India.

CLASS II.—1. For the best doll dressed as a long-robed baby. Prize £1, offered by Miss Burton (Tunbridge Wells).

2. For the best doll in fancy costume. Prize 10s.

3. For the best doll dressed as a child. Prize 10s.

4. For the best doll in this class sent in by a competitor under fourteen years of age, not to exceed 16 inches in length. Prize 10s., offered by Miss M. A. E. Walford, Ipswich.

5. For the best doll in this class sent in by a member of the G.F.S., not to exceed 16 inches in length. Prize 10s.

6. For the best doll in this class sent in by a member of the Y.W.C.A., not to exceed 16 inches in length. Prize 10s., offered by Miss M. A. E. Walford, Ipswich.

N.B.—Competitors are requested to attach a ticket with the price marked clearly. There is little demand for expensive dolls.

CLASS III.—For the prettiest inexpensive doll to be sold under 5s. Prize 5s.

CLASS IV.—1. For the best set of three coloured diagrams, illustrating Indian, Chinese, or Japanese life and customs. Size, 52 in. by 36 in., painted or mounted on calico. Prize £2.

2. For the best map of India, or of that portion of Asia which takes in India, China, and Japan. Size, 52 in. by 36 in., painted or mounted on calico. The C.E.Z.M.S. stations indicated, and England outlined on the same scale in one corner. Prize £1.

RULES.

I. All articles sent in for competition become the property of the C.E.Z.M.S.

II. All articles for competition must be sent, by June 15, 1887, to an address that will be given in the May-June Number of *India's Women*.

III. All articles sent in for competition will be shown at an Exhibition to be held (D.V.) in London in June 1887, particulars of which will be announced in May-June Number of *India's Women*.

IV. Children competing for the prize may be assisted in the cutting out, but not in making, the garments.

V. Prizes will be awarded for the excellence of the work rather than for the value of the dolls. Dresses of bright-coloured silk, satin, or velvet are preferred for India.

VI. For the diagrams, copies are admissible.

VII. The prize-givers reserve the right of withholding the prize unless there are a sufficient number of competitors, but if the competition be large, second prizes will be awarded.

If further information is required, apply to M. A. E. W., care of Miss Greene, *Oriolet, Loughton, Essex.*

The Cartes contributed by members of the C.E.Z.M.S. Painting Union will be exhibited at the same time, and the prize awarded for the best set. (See *India's Women*, vol. vi. p. 262.)

INDIA'S WOMEN.

VOL. VII. MARCH—APRIL 1887. No. 38.

Work with the King

FOR HIS SERVANTS WHO 'TARRY AT HOME.'[1]

'He giveth power to the faint; and to them that have no might He increaseth strength.'—ISAIAH xl. 25-31.

THE Great Creator fainteth not,
Unwearied is His love;
Thy daily path is marked by Him
Who rules the hosts above.

Wait on the everlasting God;
Power to the faint He gives;
Trust Him in sorrow's darkest night;
Thy Maker, Saviour lives.

Wait on the Lord, and waiting do
The work appointed thee:
Thy patient hope, thy thoughtful love,
A living sermon be!

Wait on the Lord, and He will give
Thee daily tasks for Him,
Which His own chastened ones do best,
When much alone with Him.

And is there not one dear to thee,
Well known to thee her cares,
Serving amid the busy world?
Uphold her by thy prayers.

[1] This hymn is published in a book entitled *True Rest*, which may be obtained from W. Mack, 38 Park Street, Bristol. Price 2d., postage extra.

Lord, help us each to work *with Thee*,
Learning Thy will to love;
Prepare us in Thy service here,
To dwell with Thee above.

M. C. C.

Economy

FOR MY CHUM AND ME.

By A.L.O.E.

ECONOMY! The word suggests the idea of careful expenditure of money. But my subject has no connection with silver and gold. As an old missionary, I am about to give a few hints on economy of *strength*, an article which, in our field of work, is often more valuable and more carelessly preserved than rupees.

'The subject is worn threadbare,' some one may cry; 'we young missionaries are always being lectured on taking care of health, and sometimes by those who are themselves the most recklessly careless of it. We are tired of hearing of sun-hats and white-covered umbrellas. If we are to be given advice, let it be on some subject tolerably new.'

Fair and softly, my friend. My subject is less care of your own health than economy of the strength of others. I do not remember any paper or periodical in which this subject is so much as named.

We all know that Zenana or village missionaries are usually planted in pairs, or where the work is heavier, in groups of three or four. I will at present confine myself to the pairs, and for convenience' sake call the ladies by the familiar name of 'chums.'

It will be seen at a glance that in a station where two ladies, probably formerly strangers to each other, have to live and labour together, with perhaps no other Europeans near them, each has the earthly comfort of the other very much under her care. If the workers 'pull well together when yoked twain and twain,' great benefits result, not only to them, but to the Mission.

It is delightful to see how often this is the case. The chums become more than sisters; the Christian unity between them lightens inexpressibly the labour of each; the yoke becomes, as it were, lined with down. After hours of hard and sometimes depressing work, when the missionary has had to wrestle with bigotry and superstition, amidst sights and sounds

which cause annoyance, occasionally disgust, how refreshing to return to a peaceful dwelling and a sweet, loving companion!

But sometimes, even when the affection between my chum and me is firm and true, there is a useless squandering of her strength, which is occasioned simply by thoughtlessness, and it is to this that I would direct the attention of my younger sisters. I will mention a few ways by which a kind and amiable chum may, by wearing the strength, actually diminish the usefulness of a cherished companion.

I would first lightly touch on *want of punctuality*. It is indeed impossible for those engaged in mission-work to be always punctual. The Bible lessons must not be shortened, nor the inquirer sent away, lest there should be some irregularity at meals. But unpunctuality, not proceeding from work, but from pure carelessness or sloth, which keeps a weary companion waiting for the refreshment which she needs, is not an economy of the strength of my chum.

Then let me mention *the love of talking*, which sometimes keeps missionaries awake till late at night, when they must rise early in the morning. I have known ladies indulging in this habit, keeping sleep not only from themselves, but a delicate companion, who had not the happy art of slumbering beside a rippling stream of gossip. Sleep—'Nature's soft nurse'—chased away, and for what? For the pleasure of saying what might perfectly well have been left unsaid. This ill-timed loquacity is not an economy of the strength of my chum.

Akin to this mistake is that of allowing any amusement, however innocent, to extend far into the night. The chessboard or bag of letters gives wholesome and pleasant recreation, but the time given to them should be limited, with conscientious regard to health. Let the players agree that the sound of the clock striking should break up the game, even if checkmate be imminent, or scatter into units the most ingenious combination of letters. Thus health will be guarded for the morrow's work, and there will be economy of the strength both of myself and my chum.

But the most important part of my subject, perhaps, is connected with our natural craving for sympathy when we have to endure pain or distress. It is so nice to be pitied and petted! But when my chum returns home weary—perhaps exhausted—from work, if she is met, not with a smile, but a sigh—not by a lack of welcome, but one of tearful distress, there is a severe strain on her strength, at least if she be of a tender, sympathising nature.

Sometimes the strain might be avoided by our paying more regard to precautions against sunstroke, and attention to *diet*. In a climate where heat often makes the appetite morbid, it is possible to be tempted to take,

because tasty, food which is known to be unwholesome. 'I can't resist it,' may be playfully said, without the speaker having any sense of selfishness or sin, though experience has taught her that non-resistance involves a headache on the morrow, perhaps nervous irritability. It is to be hoped that not many servants of the Lord need this word of caution, yet it will not be useless if it lead but one to act according to the divine command, '*Whether ye eat or drink, . . . do all to the glory of God.*'

But to come to unavoidable sickness, to which all are liable, some hints may be given to such as require to be nursed. The actual fatigue of nursing is often not so trying as the wearying claim on sympathy which some invalids thoughtlessly make. I have long observed that we may tell friends of almost any sickness or pain without causing them much distress, if we speak in a cheerful tone. It is the dismal voice, the melancholy manner, the unhappy look, which makes the care of some invalids take a great deal out of their nurses by causing a perpetual sense of depression. Let me explain myself by a simple metaphor.

A strong swimmer can support a friend in the water, if that friend rest on him in a particular way, so as not to impede the motions of the swimmer. But if the drowning person clasp his supporter round the neck, or hang on his arm, both men go to the bottom together. The constant claim for pity and sympathy made by some affectionate patients on those whom they love is like throwing clinging arms around them, and so preventing their keeping their heads above water. Let invalids, if possible, 'suffer and be still,' or, still better, suffer and smile. By this self-command the patient can, to a great extent, economise the strength of her nursing chum.

Two examples recur to my mind of this unselfish consideration for others, which occurred in my family a long time ago.

A lady had been visiting a sick cottager. After leaving the poor woman's chamber, Mrs. M. accidentally fell down the staircase, and was grievously hurt, one small bone being broken, and another put out of joint. Lying in agony, Mrs. M. considered the feelings of the cottager upstairs, who must have heard the sound of the fall. Instead of screaming or groaning, the lady called out to the invalid, 'It is only my ankle,' so as not to call out to any painful extent the sympathy of the poor woman.

In the second incident considerate courage was shown by a child. A young girl, keeping close to the fire, happened to be standing on the dress of her mother, who occupied a seat near it. Unaware that her daughter had her foot on the dress, the mother unexpectedly rose, and her movement accidentally threw the girl on the grate. The child's arm,

which came in contact with the hot bar, was rather severely burned; but, as if careless of the pain, and only anxious to spare the feelings of her parent, T—— sprang up with the brave exclamation, 'All right, mamma!'

Surely in both these instances of unselfish endurance we find something worthy of imitation. By bearing pain or annoyance bravely, cheerfully, and, if possible, silently also, the missionary may spare her companion unnecessary trial. It is not so much work as worry that wears down the spirits, and consequently injures the health.

Let such labourer realise that to keep her companion's mind as free from harass as she can is an important part of her own work for the Master. She must not indulge in petulance, irritability, useless complaints, or idle worries, but by playful good-humour and Christian patience economise the strength of her chum. AN OLD MISSIONARY.

Social Life in China.

(Extracts from Letters written by an English Missionary Lady.)

WE have paid our first visit to some of the rich families in the city. Mrs. A——[1] sent a coolie on the day before to ask if they could see us, and having signified their willingness, we settled to meet Mrs. A—— and go with her. We had some dinner at 12 o'clock—as the city is so far away it takes a great deal of time to go,—and then started in our sedan chairs to meet Mrs. A——. We found her ready, waiting for us, dressed in a most lovely coral pink jacket, beautifully embroidered, and very pretty ornaments in her hair; her feet are squeezed into such tiny shoes that it seems almost a miracle how she can walk.

After an hour and a half's ride through the narrow, crowded streets of the suburbs we reached the city gates, then through more streets even more thronged, till we reached the house. We were carried through the large outer door, then through a small courtyard place, and our chairs put down in a row facing the partition which shut off the next portion of the house. There we had to sit some little time, as I fancy the ladies had not quite finished dressing, but at last out came one of the heads of the family and invited us in.

We got out of our chairs and in turn made a sort of low bow to the new-comer, shaking our own hands all the time. This over, she escorted us

[1] A native Christian lady.

into an inner room, which was fairly nice in our eyes, but evidently very lovely in theirs. There was a rug on the floor, a round table, some very high chairs with straight backs, and some mirrors. We sat in state some few minutes, and then more ladies came in, one after another, and each one we had to salute in the same ceremonious way.

I thought they were all complete strangers to me, as I had never been in that house before, but one of the ladies exclaimed she knew my face quite well. 'Oh no,' said Mrs. A——, 'you never saw her before.' 'Yes,' said the lady, and then she reminded me of a day, about four or five years ago, that Mrs. A—— brought a few ladies to the Telegraph-house to see us. She remembered it all quite well, and asked me how the boys were. I was surprised, and pleased too, for we seemed at once to get on more friendly terms, and very soon, with the help of some of Mrs. Grimké's cards, we got an opportunity of telling them a little about the Lord Jesus. Miss —— had her concertina with her, and we sang some hymns for them, 'Jesus loves me, this I know,' and tried to get them to sing the chorus.

We had to drink tea when we first went in, and at this stage of the proceedings quite a meal was spread on the round table—cakes, fruits, and tea again. We sat at the table with about three of the principal ladies, and the others looked on. I was a good deal struck with the respectful way the young women treat the old ones, always rising when they enter the room, and remaining standing till after they are seated. We had some rather interesting talk, several of the women asking questions with apparent interest, but oh the blank, hopeless darkness of the heathen mind!—hopeless to man's power,—and we might indeed despair did we not feel that the mighty power of the Holy Spirit can quicken even these dead souls. We were invited to go and inspect their house, and I was soon quite bewildered at the number of courtyards, with rooms all round, we were led through. I think I was never before in so large a house in China, all one story, but it must cover a great deal of ground; the number of people, too, seemed very great—wives, sons' wives, brothers' wives, children in dozens and scores, servants and slave-girls to any amount—altogether in that one establishment 120 people.

At last we finished our tour of inspection, and arrived again in the outer court, but alas! more refreshments waiting—a bowl of soup for each of us, with some white stuff inside, which all my politeness could not give me courage enough to dispose of. We got through the greater part of the concoction, wiped our mouths with a cloth wrung out in very hot water presented to us by a slave-girl, and began to take our leave, bowed to the

ladies of the house, begged them to be seated, informed them we had given them great trouble, but felt grateful for their kindness, and amid repeated requests to 'walk slowly, slowly,' we reached our chairs, calling out thanks and requests to them to be seated alternately. It is a great thing going with Mrs. A——, for one has a good opportunity of learning many little customs which please them greatly and do us no harm.

We then proceeded to another house, where we went through much the same etiquette. We were received by a very pleasant old lady and her daughter-in-law, a nice young woman with four dear little children, three of them boys. The old lady is a widow; her husband, when living, was a rather swell mandarin, and her eldest son is now at Pekin preparing to be a mandarin also. (The husband of the young woman I mentioned before.) We were obliged to drink tea again, and after some time the old lady invited us into her own bedroom, a very much cleaner room than one sees generally, with white matting on the floor and some good furniture. She was very proud of it, but, according to Chinese fashion, kept exclaiming that it was such a dirty, bad room that she could hardly ask us into it, but we must excuse it as it was an 'old woman's room.' We had the concertina brought in again, and sang several hymns, to which they listened very quietly. One of us read a verse and explained it before singing it, and Mrs. A—— joined heartily, most bravely acknowledging herself as a Christian, and telling her friends how happy she is in having Christ as her Saviour. We then went through the house, and about the middle of the establishment we came on a little enclosure where trees were growing, and a pond of water with a rockery behind looked quite pretty. They asked us to climb up to the top of this rockery by little stone steps to see Wee-shih-shan, the very hill where we used to live.

It made me feel sad to see the site of our house with a great heathen temple built on the very spot, but even though Satan may seem for a time to triumph, and he has turned us out of the city, I could not help hoping and praying to God as I stood there that He would give us an entrance more truly even than before—an entrance to the hearts of these ladies that His truth may spread from house to house. When we left they begged of us to come again, and Mrs. A—— was so pleased with the reception we got that she is anxious, if possible, to arrange for us to go next week again. It is wonderful that they receive us as they do. Mrs. A—— told me the other day that her daughter's mother-in-law will not have any one go to her house, and she calls both Mrs. A—— and her own daughter-in-law 'foreigners' because they are Christians, and are friends with us.

I want to tell you about our grand feast. We had been entertained in several houses, and wished to try and get on more friendly terms with some of the rich city ladies. We feared that they would never be willing to come so far, they so seldom leave their houses for anything; however, through our neverfailing friend Mrs. A—— we sent invitations, asking them to come out and dine with us. After a great deal of fuss and trouble, at last it was arranged, and sixteen ladies promised to come. The day before we had to remind them of the day and hour, but, according to Chinese etiquette, only sent our cards, and the messenger explained his errand. A new difficulty arose about the cards. Never having invited lady guests before, I had not needed a name of my own, for, according to Chinese custom, a woman cannot invite her lady guests in her husband's name—she must use her own maiden name, and no Mrs. or Miss attached; that looks like pride; it must be simply the name. I accordingly took the last half of my own name 'ly,' or, as we spell it here, 'li,' which is a well-known Chinese surname, and for a Christian name chose 'Seng Tuang,' which means purity or sincerity.

Well, at last the day came, and we were busy all the morning making the house look as bright as we could, and getting chairs put about in the verandahs and passages.

Mrs. A—— came first, very kindly, and advised us how best to settle the tables, etc. She ordered the feast for us, as the Chinese always do, from a shop. So much is paid for a table, and everything is provided. Mrs. A—— lent us all her own pretty things for the table: lovely little silver cups, silver spoons ornamented, red china tea-cups with silver stands, and ivory chopsticks mounted with silver, so we were very grand. We had two tables, ten at each; we were twenty in all, counting ourselves.

At last they began to arrive, and we were kept busy receiving and conducting them to seats in the drawing-room. Tea had to be offered at once, and that was hard to manage, as none of our men-servants might come into the room, so Tuang had to do it all. I do wish you could have peeped in and seen them all sitting about our drawing-room. To us it was a sight that made our hearts dance for joy—and it was a pretty sight, too; some dresses were quite lovely, all the colours of the rainbow, and beautifully embroidered. Some of the ladies have such nice faces too, quite refined, and we did so long really to make friends with them, and lead them to know the Saviour.

Next on the programme came what the Chinese call 'Tieng-sieng'—fruit and cakes handed round,—and during this interval they wandered all over the house, examining everything, and we moved about, talking first to one

and then to another, and getting a few minutes' quiet chat now and then. Several little things much encouraged us—their friendly, pleasant manner and evident pleasure, and the earnest way in which they pressed us to go again to visit them. One old lady, of a rich mandarin family, said to me in a confidential way behind her fan, 'Come and see me some day when you have plenty of time, and tell me all about the doctrine—slowly, slowly. I would like to understand about it.' Another, the wife of a mandarin, told me her son had carried off the copy of the Gospel Miss —— had given to herself.

At last the feast was announced ready, and then came the critical point—seating them at table. One table is supposed to be high, the other low—in point of honour I mean,—and at each table the seats are all in order (1, 2, 3, 4, etc.), and it is a mortal offence to give a low seat to one who should be placed high. Mrs. A—— came to our aid again, and pointed out each lady according to her rank, and Miss —— escorted her to her place. We ourselves had of course to take the lowest place.

Mrs. A—— then asked a blessing, and we began. The principal dish is placed in the centre of the table, and the hostess, with her own chopsticks, helps her guests, all the time urging them to eat, and apologising for the food, saying she is sorry she has nothing fit for them to eat. Mrs. A—— did the chief part of these duties for us, and we tried to watch her and do as she did. About two hours we sat at table, and at last, when we were nearly exhausted, bowls of hot water were brought in, and a cloth wrung out is handed to each person to wash her mouth and hands. The effect on these powdered and painted faces was very funny, for of course a patch was left unadorned, but Mrs. A—— had prepared us for this emergency also, and had sent over her own dressing-box—such a beautiful large one,—fitted up with everything they could need—powders, paints, and all complete. The ladies were quite charmed and surprised to find such a thing in a foreign house, and adjourned upstairs with great delight to beautify themselves. We heard them telling each other that it was just as if they had been at home. When all was finished once more we got them to the drawing-room, and then we had some hymns. We sang, 'Jesus loves me' first. They were so pleased with the harmonium; we read the hymns verse by verse, explaining the meaning, and tried to get some of them to read it themselves. A few of them could read a little.

The sixteen ladies were not the whole audience, for they had sixteen women servants with them, who were in constant attendance on their mistresses, filling their pipes, fanning them, etc.; and they all listened fairly well. At last they said they must go, and we had great leave-taking,

bowing and scraping, and thanks and apologies for having troubled us so much, and assurances on our part that it was all pleasure, no trouble (which was quite true, a rare thing in Chinese politeness), and finally off they went, and we sat down to cool ourselves, and drink tea, and chat with Mrs. A——. She is so nice and good, and we feel her quite one of ourselves now. She was very glad and thankful that all went off so well, but quite tired after her exertions, and sat holding her poor little bound feet in her hands, saying they did ache so.

It was a very encouraging answer to prayer, and I think we must believe God is going to open the way to these people's hearts.

Calcutta.

FIRST IMPRESSIONS.

WE have taken the pilot on board. The deep, clear blue of the water is changing to a thick pea-soup yellow, as we approach the delta of the Ganges, and the shore is dimly visible, a low—very low—line of sand far ahead.

As we advance the objects on land become more distinct. We can see trees; then we distinguish differences among the trees, and signs of human habitation and labour, for we are told that those piles of red, glowing brightly against the masses of dark foliage, are bricks and brick-kilns. And when the channel narrows, and we enter the Hooghly River, we feel we are indeed in India, for those masses of palm-trees and feathery bamboos are quite unlike the oaks and Scotch firs we have left behind; and so are the huts of the villagers, apparently constructed of matting stretched on poles about six feet high, with water-melons growing on the roof, unlike our cottages covered with roses and honeysuckle.

But all looks bright in the glowing sunshine; and the river is alive with all manner of boats:—steamers, large and small; sailing-ships from Liverpool, Australia, and New York, drawn by panting little tug-steamers; and among them, darting rapidly here and there, the small boats of the natives, brilliant in colour, and of various degrees of comfort—from the 'green-boat,' with its sheltered cabin and two or four strong rowers, belonging to some wealthy Bengali who has his home on the banks of the river, to the fisherman's dinghy, which is propelled by a pole stuck into the mud. Useful, but not ornamental, are the great steam-dredgers, which keep the channel of the river from deteriorating and becoming filled with

earth, brought down in enormous quantities by the swollen waters of the Ganges, especially in the rainy season.

The palace of the King of Oude is pointed out, with its walls of salmon colour, green roofs, and yellow pinnacles—so gay, it makes one think of a gilded cage. Just beyond the palace is the landing-place of the P. and O. Company at Garden Reach, where, our luggage being passed by the Custom-House officer, and ourselves by the sanitary inspector, we go on shore. How bewildering are the cries and yells of those naked figures, who have thrown themselves on our luggage, and apparently intend to fight to the death for every article we possess! Shall we ever learn to understand what they say, or make ourselves understood in that unknown tongue? However, one who does understand comes to the rescue, and in a very few minutes our luggage is deposited in a bullock-cart, and ourselves in a gari, a large cab with Venetian shutters all round, and we proceed to Calcutta.

All the way the luxuriance of the vegetation strikes one more and more. Such gorgeous flowering trees, masses of bloom, scarlet, yellow, or white, and, towering above all, the lofty, stately palms in all their varieties: the palmyra or fan-leafed, the cocoanut, the date, and the sago, the last-named least lofty, and its crown of drooping leaves like a huge tree fern. How tall, too, is the grass, especially round the tanks, which form an important feature in every cluster of native huts, and which at this time are covered with the most lovely water-lilies! Calcutta itself owes a great charm to the rich emerald of its herbage, green all the year round.

We enter the city by the Maidan, or great central park, where in the evening the fresh air from the sea comes to cool and refresh the multitudes assembled at sundown. The scene is most animated and picturesque, whether we look at the carriages at hand, or at the buildings and river in the background. The mixture of Asiatic and European vehicles and costumes have an endless interest. Here Lord and Lady Dufferin dash by in a barouche, accompanied by outriders, and there a primitive bullock gari, filled with natives, jogs along, two or three pieces of rope sufficing for harness, and the animals' own tails answering the purpose of whip and reins. But some natives have very grand carriages too, and their costumes of gold and silver kincob cloth are far more gorgeous than anything our sober taste allows us to wear.

At the northern end of the Maidan, and close to the river, are the pretty Eden Gardens, where the band plays, and where all kinds of tropical plants and flowers may be seen in native luxuriance—crotons, calladiums, poinsettias—and also roses and lilies of our own temperate zone. Opposite

to the Eden Gardens, and to the south of the Maidan, lies the Fort, skilfully concealing its strength behind innocent-looking hillocks; and between these two extremes are the magnificent public buildings, which have given to Calcutta its name of the 'City of Palaces.'

At sunset the glow behind the ships in the river lends a wonderful glamour to the scene, lighting up the mansions of Chowringhee, to the east of the Maidan, and enveloping the masts of the ships with a soft haze, so that they appear mysteriously multiplied.

Calcutta owes its origin and importance altogether to commerce and the East India Company. Here there are no relics of Moghul splendour, as at Delhi; no poem in stone, as at Agra; no Buddhist temples, as in Ceylon. It is exactly two hundred years since, in 1686, three mud villages on the banks of the Hooghly were given by the Moghul Emperor to Job Charnock and some English merchants, for the purpose of establishing a factory, and building a dock. One of these villages, called Kalikatta, has given its name to the capital of India. The docks now extend ten miles along the river. But though the city owes its origin, maintenance, and prosperity to its connection with England, though all the most conspicuous buildings are inhabited by Europeans, though a cathedral stands on the Maidan, and Christian churches are in all the principal thoroughfares, our holy religion can claim only a very small proportion of the people who live in Calcutta. Out of every score of the inhabitants only one is a Christian, fifteen are Hindus, and four Mohammedans. And yet even the twentieth part amounts to 21,536 souls—a goodly army on the Lord's side, were they all inspired with love for their fellow-citizens and desire for their conversion. What Hinduism is may be seen in the temple of Kali, near the Burning Ghat of the Hindus, where the fire burns night and day for the cremation of the dead. Leading to the temple is a bazaar, containing numbers of shops for the sale of vessels used in worship, and thousands of little, hideous, ill-made idols in brass and mud. We were not allowed to enter the temple itself, but we saw the image—a large black face, with a red tongue hanging out, and a necklace of bleeding skulls. On one side of the temple was the place of sacrifice, stained with the blood of goats, and on the other a stunted cactus, covered with bits of stone and earth, tied on with tow, or wool, or rag. These are the votive offerings of women who come to pray that they may have sons. In one corner were some terrible-looking women quarrelling over the heads of birds and kids. We were told that persons offering sacrifice have the animals killed at the temple, and after pouring out the blood on the stones, the flesh can be taken away to be cooked and eaten. Except flesh thus offered to idols, the true Hindu eats no meat.

And all this time we are not noticing the people whom we meet. It is easy to distinguish Hindus from Mohammedans. The black head of the Bengali Hindu Babu is bare; he wears a simple white cloth round his legs and loins, another thrown scarf-wise over his shoulder; and on his feet patent leather shoes; some also wear a jacket under the scarf. The Mohammedan's head is covered either with a turban, or more commonly a small, close-fitting, white cap; he wears a long muslin coat, tight-fitting trousers, and a long piece of cloth wound round and round his waist. Crowds of almost naked coolies, Hindus of the lower castes, swarm in the narrow streets of the bazaars, and throng the broader thoroughfares, where tram-cars have established their rails. Around this mosque scores of Mohammedans are prostrating themselves at the time of evening prayer, and knots of eager Hindus are discussing some exciting question. But neither in business nor recreation, neither praying nor gossiping, are any women visible. The seclusion of women in India is well known; but when we leave the carriages full of ladies in the Maidan to enter the streets of the city, it strikes us again and again as something strange. Where are the women belonging to all these men?

To find them we must leave the European quarter, and its fine buildings, and enter the narrow lanes, which make a labyrinth of the native parts of the city. Here, within the houses, and as far as possible even from the lane, right at the back of the house, is the women's part, where they spend their lives in complete seclusion. How welcome to them must be any festival or event, bringing a variety to the monotony! How lovingly and gladly they welcome their missionary friends you can read in the other parts of this Magazine. It is, indeed, a blessed privilege to carry the light of the Gospel into these dark places. In Calcutta the Zenana missionary has much encouragement; every one who engages in the work finds as much as she can possibly do, and sees a great deal more that she would like to undertake. Educated natives are anxious that their wives and daughters should have instruction from English ladies; and while Zenana missionaries are multiplying fast, so are the numbers of open Zenanas. Perhaps another generation will see Babus taking their wives to drive in the Maidan! The day seems much more distant when both men and women shall go together to worship the one true God in spirit and in truth. Our God can bring even this to pass.

M. R. H.

Woman's Work in Japan.

WE have received the following interesting letter from Bishop Bickersteth of Japan, dated *Fuchû, Japan*, October 18, 1886. We shall be glad to hear of two honorary workers for Tokyo :—

'I have now visited all the principal stations where the Church Missionary Society is labouring. These are, beginning from the South—Nagasaki, Osaka, Tokyo, and Hakodate ; of the four places Hakodate is of least importance. The northern island of Yezo, of which it is the capital, has a comparatively sparse population ; and though the Government are taking interest in a scheme of colonisation, with a view to defence against Russian aggression, yet it is not likely to take a share in the future history of the Japanese Empire. The island of Kiushiu, of which the open port is Nagasaki, may be considered sufficiently provided for at present.

'Your excellent honorary missionary, Mrs. Goodall, and Miss Brandram of the C.M.S., with the two ladies, whom I thankfully hear that the Church of England Zenana Society is sending out,[1] will be able for the present to carry on work among the women in Nagasaki and its neighbourhood, which will, with God's blessing, advance *pari passu* with that of Archdeacon Maundrell and his assistant clergy among the men.

'Osaka and Tokyo remain. Osaka is the principal manufacturing city of the Empire, and Tokyo the capital, which, like Rome of old and our own metropolis to-day, tends to draw to itself increasingly the leaders of life and thought, and is the centre where the measures and movements are originated which are rapidly changing the whole face of the country.

'In Tokyo the Church Missionary Society has two clergy at work ; in Osaka four, and one lady. Besides in Osaka there is a small school, conducted by Miss Bolton and Miss Hamilton, connected with the *Society for Promoting Female Education.*

'"In work among the women," one of the most experienced of the C.M.S. missionaries said to me a short time ago, "we are at present nowhere." I fear that whether we regard the vastness of the population which in these great cities is open to missionary effort, or the greatness of the opportunity which is presented to us at this crisis in the history of the Japanese people, or again, the work and organisation of our Nonconformist fellow-Christians, very little can be said to modify this judgment.

'Tokyo has a population of nearly a million people ; Osaka of 250,000.

'Few, if any, who have studied the question, doubt that Buddhism and Shintoism, the ancient religious systems of the country, which together, not seldom in a sort of alliance, have held undisputed sway for a thousand years, are rapidly losing their hold upon the faith and allegiance of the people. As education advances—and popular education here is already ahead of the position which it occupied among ourselves before 1870,—the old teachers and systems are tacitly, but, as seems likely, finally being disregarded and deserted. This is widely recognised, even by the Buddhist priests, and they are making efforts, by building Buddhist divinity schools, etc., to hold their ground. But the struggle is not likely to be long ; and though the country districts may remain "pagan" for a while, there can be but little doubt

[1] Our present staff is two ladies, including Mrs. Goodall.—ED.

that comparatively few years will see the whole educational population freed from the trammels of their present religious faiths. It does not seem to me that Christians can contemplate this probability with any satisfaction, unless they are prepared now to take vigorous measures to supply the place which will have been left vacant. If the change is to be merely from superstition to bare intellectualism, it may be doubted whether "the last state would not be worse than the first."

'Some suspicion of this is making itself felt, especially among the highest classes, as is evidenced by the not infrequent desire which they manifest to obtain places for their children in Christian schools,—not in order that they may become Christians, but that their character may be formed under the influence of Christian morality. This desire is especially shown in the case of girls.

'I might add much more; but the multiplicity of engagements, on a rapid journey which I am taking among the out-stations of the Osaka (C.M.S.) Mission, must be my excuse for so hasty and meagre a letter on a great subject. I have consulted Mr. Evington, the Secretary of the Church Missionary Society in Japan, who resides at Osaka, and the two missionaries of the Society, who are at work, as I mentioned, in Tokyo, and they would all most gladly welcome your missionaries, and think that the time has more than come when their work should be commenced within Tokyo and Osaka.

'If you must make a choice between these two places, perhaps Tokyo, as it has no lady-missionaries at work in the Mission connected with the C.M.S., should have the first claim. Work may safely be commenced in Japan during any month of the year, with the exception of July and August.'

Dawn in the East.

'The night is far spent, the day is at hand.'—ROM. xiii. 12.

BURDWAN.

THE reports due for this Number, varied as they must be, unite in showing the changes that time is effecting in North India. Prejudices are breaking down and ignorance retreating before association with Western ideas and the advance of education. It is cheering to hear that the mission-schools flourish and increase on every side.

Many of our readers know that the good Bible-woman, Ruth, is at rest from her labours; that her 'works follow' her is proved beyond doubt. Whilst the darkness of heathenism in Burdwan causes our missionaries to cry, 'How long?' their reports witness that the night is far spent, and may encourage all God's servants to work, watch, and wait for the glorious day to break.

MISS E. F. MULVANY'S REPORT.

'We have the joy of witnessing that the Lord has answered our prayers in very definite ways. Those of our friends who take a deep and loving interest in the work here will remember from our reports and letters how long we have wished to open work in Kanjanagar, a village about four miles from our house. We waited upon the Lord as a mission band each Monday, week by week, that the seeming insurmountable opposition in that citadel of Hinduism might be removed. The great Hearer and Answerer of prayer has granted us our petition. Miss Gore, accompanied by one faithful worker, generally Mrs. Bannerjee (the Bible-woman provided by the Bible Society), has most indefatigably gone there week after week, telling from house to house of sin, its punishment, and its remedy, also the utter uselessness of putting trust in idols or false gods.

'We hope next Wednesday, December 8th, to place there a young married Christian couple, with their little children. Ujjol Babu has been employed in the Santal District for the last eight years, to the satisfaction of the good missionaries there. Mr. Bleich now sends him to us from his boys' school in Taljhari, as he is reducing his staff of Bengali teachers. Mrs. Cole has employed his wife in her girls' school of late to teach Bengali, and recommends her as a good teacher. We ask for your prayers for a blessing on this new branch of work.

'A second cause for thankfulness has been the provision of an omnibus, for which the money has been chiefly collected in Burdwan. This conveyance is proving invaluable. The need of it first arose from so many of the parents asking for the conveyance of their children to our Big Bazaar Girls' School, for which they were willing to pay a monthly fee. Eleven workers, either for schools or Zenanas or evangelistic work, besides some twelve or fourteen children, to be conveyed every day in two garis, each gari supposed to hold four, and a palki, supposed to hold one, was very tight packing, and could only be a temporary arrangement. Now our beautiful omnibus goes off every morning to the school at 9.30, containing several of our teachers, who pick up the children on their way. Fuller details of the omnibus will be given in our own Local School Report, and sent to each of those few friends in England who gave handsomely towards it.

'This brings us to our Big Bazaar School. Here we have had changes and fluctuations. Miss Daniell, our assistant missionary, who had taken such efficient charge of that school, expressed (after the examinations were over in March) her desire to give up the work. She had endeared herself to all the teachers, children, and parents. However, we acknowledge God's guidance in providing a successor, Miss De Cruz, from the Normal School, who, though young, has already gained great influence over the children by winning their affection. I feel very grateful for such a valuable institution as our Normal School in Calcutta. We had a very interesting prize distribution last February. Mr. Coxhead kindly presided, and Mr. James gave an address, with some plain, faithful words to the fathers present. They were doing, he said, an excellent thing in allowing their daughters to be so thoroughly instructed in Christianity; now, what were they doing themselves? Were they thinking seriously, and deciding to accept it? This gave rise afterwards to an article in the "Sonjibon," a Bengali paper, which acknowledged that Mr. James had spoken in all kindness of heart and interest for their good, but

that what he had said was in reality a satire upon them. Why did they send their daughters to a school where Christianity was taught? They ought to stir themselves and provide a good education for their daughters, where they would be brought up in the same faith as themselves. This gave a stimulus to the girls' school which exists in connection with the Rajbari. Some two or three were removed from our school, and a few others prevented from coming, but though the roll number has been somewhat reduced, the attendance has been good, and the progress of the girls most satisfactory. Last March seven went in for the Hitakari Examination; all passed but one. One girl obtained a scholarship. The results did not reach us until September, so then Miss Daniell kindly came down, bringing the handsome silver ornaments she had promised before to those who gained certificates.

'We had a small though satisfactory gathering in the school, when Mrs. Lowis, our kind Commissioner's wife, presented the gifts to the girls. We felt we owed much to the kind, ready help and sympathy which Mr. and Mrs. Lowis had always shown us, so one of the girls read a short, simple address of thanks in English to Mrs. Lowis, and another read one in Bengali to Miss Daniell, thanking her very sweetly for all her care and trouble on their behalf in the past, and handsome rewards to them on that day.

'That the Scripture teaching in this school has not been in vain will be seen from two little incidents I shall relate. During school hours, in the rains, a very heavy thunderstorm came on; one little girl said to her teacher, "Let us read about Jesus; that will take all the fear out of our hearts."

'The little girl who was removed from the school because she told her mother she wished to be a Christian is now allowed to come back. Her mother is much changed in her manner when I visit her, and does not get angry with me as she used. Quite lately this little one incidentally mentioned that she had been reading the Bible to her mother on the Sunday before. I asked, "Do you often read the Bible to mother?" She said "Yes; always on Sunday." I asked if her mother liked it. She said, "Yes; she often reads it herself."

'The school looks well inside, and is much improved by Mrs. Lowis's gift of matting. The outside *looks* bad, but all is in good repair now.

'The Royan School Miss Gore will give an account of. It is cheering that the numbers there have increased.

'Our Noshkardigger School is prospering, numbers increasing, and a very marked improvement in the intelligence and answers of both girls and boys. The children are in good order and discipline, generally quiet and industrious; their ready answers in Scripture always give me pleasure, and do great credit to the teachers. One of our boys, who is too old now to go to school, is helping our table-servant. On Sundays, when he comes with the servants to hear the Scriptures, they look at one another with astonishment upon hearing his answers.

'Our Zenana work is small as regards regular teaching, but there are numbers of houses where we can not only visit in a friendly way, but read the Scriptures occasionally.

'One little Bow always brings the Testament I gave to Ruth, who was her teacher, as a remembrance; and I see very plainly there is a struggle going on in her mind as to its truth. When poor Ruth was very ill at my sister's house in Calcutta, she told me she was so sorry that the last time she taught that Bow she took away her Testament by mistake. She generally left it, hoping it would be read. Our pupil and the other Bow do read it, I think. One girl who was married this year from our school received a *Bible*

as her prize, at her own request. She reads it now in her father's house, and it is a pleasure to hear her thoughtful answers as we study the Gospel of St. John.

'If the salary we used to get for Ruth could be still continued, and we could meet with a suitable Bengali lady to teach in the Zenanas, I think more would open to us.

'We have had the great pleasure this year of enrolling among our numbers an honorary worker in Mrs. Chowdhry, the wife of the assistant civil surgeon here in charge of the Hospital. She has volunteered to teach twice a week in the Zenanas for about eight hours, and is much liked. Her parents, Mr. and Mrs. Bhatterchajee, formerly of the Scotch Mission, are both very kind in visiting for us whenever they stay here.

'*Our Bible-women's work.*—This branch is decidedly most encouraging. Mary, who chiefly works in the villages near the C.M.S. compound, is doing a humble, quiet work. I was much interested lately in visiting two of her villages to find how many of the women had grasped some simple truths of the Gospel. They learned a text of Scripture for me, and were quite delighted with themselves, as they at first said they were too ignorant to commit anything to memory. In one village the men came as well as the women, and some were quite eager listeners. One woman is reading the Bible with real desire and interest. Mrs. Bannerjee has a special gift for finding out those who are really ready, as it were, for the seed to bring forth fruit, and, finding them, she perseveres in going to them. One of the most striking instances of this is our dear G. It is, indeed, a cause for hearty thankfulness that her spiritual life is becoming stronger and stronger.

'The fancy articles sent by Mrs. Hull of Brighton, Miss Hunter of Southport, Miss MacGregor (Ealing Working Party), Mrs. Skipwith, and the Misses Mulvany are really exquisite. We exhibited them here one day before sending them to Mrs. Neill, Calcutta, who, with others, is most kindly undertaking the great task and labour of a sale for us.

'We sold nearly 80 rupees' worth. I am sure all the things will sell well.

'The dolls, bags, jackets, and work-cases sent out this year by our kind friends exceed other years in the beautiful way they are finished off. For them we have to thank Mrs. Babington, Miss Sharpe's Children's Working Party, Mrs. Bourdillon, and others.

'Our little church looks quite pretty, and all our thanks are due to Mrs. Tayler, who exerted herself, not only to raise the funds, but with her own hands worked to get some of the furniture. Mr. Rudra exerted himself much too. The beautiful harmonium, Mr. Coxhead's gift, not only enlivens our English, but our Bengali services.

'E. F. MULVANY.

'BURDWAN, *December* 7, 1886.'

MISS GORE'S REPORT.

'Another year has passed, and again we have great cause to thank our Heavenly Father for the good health He has graciously preserved among us, for although one of our little band has been removed by death, and occasionally our teachers have been laid by with fever, yet on the whole there has been but little sickness in our household. We have also cause to thank Him humbly for all His faithfulness and loving guidance, and for encouragement in our work. Not that there have been baptisms; but many are willing to listen, and can now tell us *who* the Lord Jesus is; some can tell the reason why He came to this earth. His name is becoming known.

'You at home will perhaps hardly

believe how long it takes to lay even this foundation. The poor minds are so unused to anything higher than the regular routine of cleaning and cooking that we have to repeat the same simple teaching time after time. A poor woman at Kanjanagar, when asked by Miss Mulvany "who the Lord Jesus was," said she could not tell. Miss Mulvany asked, "How long have you been listening?" She said, "For two years," which is truly the time that a Bible-woman and I have week after week been teaching the poor women of Kanjanagar.

'Since last April the Bible-woman, whom we call Bishom's Ma, and I have visited in 55 different houses there. Ruth Gupta, the teacher, who died in this year, was formerly my companion. Her Bible lessons were often beautiful. She liked going to this village. The women often ask for her now. Latterly her strength was not equal to the strain of continued talking. Ruth died happily, and resting on her Saviour, in Calcutta; but before she went there she was very ill. One night some of us thought she was passing away. She said to me, as I was kneeling by her bed, "Miss Gore, dear, sing to me 'Abide with Me.'" This hymn was a special favourite, and while I was singing she joined in every now and again with a very unusual strength of voice, and in the middle of the hymn said, "O how we shall sing together in heaven!"

'Since her death I have taken part in the Zenana work in Burdwan. In three houses I read twice a week, and go once a week to Golap's home, which Miss Mulvany and I visit alternately. It is indeed an encouragement to visit here, for Golap's faith is centred firmly on Christ; the way in which God led her is a blessed proof of the Word: "Not by might nor by power, but by My Spirit, saith the Lord of hosts." Last Thursday, after reading St. John ix., and referring to our Blessed Lord's question to the man who had been blind, I said to her, "Golap, can you say that you believe that Jesus is the Son of God?" She looked steadily at me and said, "I believe it most entirely." I asked, "How did you come to believe in the Christian religion?" and she said, "My husband used to talk of what he was taught in the College (her husband was a pupil of Dr. Murray Mitchell, of the General Assembly, Calcutta), and it came upon me suddenly that our Hindu religion was a lie, altogether untrue."

'This took place more than twelve years ago. For many years she had no one to talk or read with her. She taught herself to read, and learned by heart all the little Christian books brought home by her husband; but she had no Bible. She says she prayed often that some one might be sent to teach her more. Her husband has gone back since those days. We desire your prayers for him.

'One of my three houses very soon left off reading—I feel sure on account of the religious teaching. The Bow wished to continue, but her husband would not allow her. Another is in a Mohammedan parah. The woman who reads with me is a Mussulman, but likes to learn reading, writing, arithmetic, and needlework. I am at present reading with her the life of Abraham from the Bible, and try and lead up to Christ, and show how all nations are blessed in *Him*. She is a very strong Mussulman, and often looks very incredulous, but on the whole is attentive. The Bow of the third house is very intelligent, and I hope is learning to know the way to God through Jesus Christ. She said that at the time of a pujah festival she was asked to salaam to an idol which the people of the house were decorating, but she said, "I told them that there were so many men there that I would not come." Her real reason was that she did not wish to salaam to an idol.

'Mrs. Chowdry, the wife of our na-

tive hospital doctor in Burdwan, has sometimes taught in this house for us while we were away for our holiday. The women have told me her words go into their hearts. It is inestimably good for them to hear the words of truth from one of their own nation. The cold weather is the best time to visit the outlying villages; so Mrs. Chowdry is very kindly going to teach once a week in my Burdwan houses, that I may be able to go with the Bible-woman to the villages. After Christmas I am looking forward to spending a short time with Miss Sugden in order to itinerate again with her.

'The school at Royan has greatly improved in the attendance. Mrs. Chowdry examined the children before our annual prize-giving, and reported them as having done well. The other afternoon we had an unexpected visit from a Babu doctor of Burdwan, who came in to see our school. He asked me about the lessons, and I asked him to sit down and examine the children in their reading, etc., which he did. One little boy evidently pleased him; for the Babu said, on his answering some questions quickly and rightly, "Ah! you ought to have a prize; a sharp little boy, I see." Then, turning to me, he said, "I suppose they learn about your religion here?" and he at once asked them, "Who is Jesus?" A little girl answered, "The Son of God," and then he said, "Can you tell me some of the good works which He did? Was He not a Doctor?" The little girls were silent, finding some difficulty in selecting an answer, but the same little boy thought and said, "He raised three dead people to life." May we, to whom this opportunity is given of teaching these little ones, be more and more taught ourselves of the good and gentle Shepherd, that we may be the means of leading many into His loving arms!

'Sharoda is still my teacher. She takes much pains and interest in the children. The beautiful prizes of well-dressed dolls, bags, and jackets, etc., have arrived from England, and I ask our friends to accept my most grateful thanks for their valuable and loving help. We send our best thanks also to those who last year and this year have sent books for ourselves — both the kindness and books are much appreciated,—and to Miss Platten, for the Bengali illuminated texts, which are so well done. If not too much work, I should be very much obliged if the Ten Commandments could be illuminated for our Royan school in the abridged form used in our little school Catechism, of which I will send a copy to Miss Platten. I should like them painted on two sheets of card, about 1½ ft. in length, in the form of the tables of stone as seen in pictures. Amongst the workers with us in Christ's mission-field are those who send out their loving and valuable help, and also the kind friends who welcome us to the hills, or wherever we go in our holidays, so that we return refreshed to our work. But our thanks are due first for that powerful help of prayer, which excels all others.

'MARY GORE.'

KRISHNAGUR.

One more labourer has been sent out into this plenteous harvest; Miss Thorp, who sailed last autumn, has been added to the staff of missionaries. Nevertheless, we still hear of earnest desire for teaching, especially in the villages, which cannot at present be gratified.

Whilst our missionaries tell of their own plans being interrupted by

sickness, we believe that God's plan is being carried out; His chain of providence cannot be broken. If He has created hunger and thirst after righteousness, it cannot be to leave it unsatisfied.

Miss Collisson's Report.

'I find it no easy matter to give a connected report of this year's work. It has been sadly broken, and the plans which we had fondly hoped to carry out frustrated, chiefly through sickness. We feel, however, that all has been in our Heavenly Father's hands, and with Him we can safely leave it.

'We had hoped during these months of November and December to be out itinerating in the villages, but for the last month I have been driven to spend my time up at Darjeeling, through continued sickness culminating in a sharp attack of fever.

'In February our band of workers was increased to the number of four, Miss Key having then joined us.

'As soon as possible after my return from England last November, Miss Dawe and I accompanied Mr. and Mrs. Ball for a short time itinerating. That work seemed as encouraging as ever, and both men and women were very ready to listen.

'After Christmas Miss Dawe and I ventured to camp out by ourselves for the first time. We chose for our centre Madbulpore, a place seven or eight miles from Krishnagur, where there were several large villages at no great distance from one another, all of which we hoped to visit.

'We made rather an unfortunate beginning. By some mistake, Miss Blond in a palki, our two Bible-women in a cart, and our tents and baggage were all conveyed to Modburpoor, a most unfit place to camp in for every reason, and six miles further out. Miss Dawe and I rode out later on, reaching the *right* place at dusk, but, to our dismay and surprise, finding no trace of our friends or belongings.

'After anxious and weary wanderings in search of them, with the help of a guide (for we had no Syces), we discovered in the far distance a small white patch standing out against the sky in the moonlight; and, to our infinite relief, this proved to be our tents. We reached them at 10 P.M., picking our way over furrowed fields, and through a river. Our baggage and servants did not appear till midnight. Our cook was anxious to prepare us a dinner nevertheless, but we cared for nothing but to lie down and rest until morning. As soon as was possible the next day we struck our tents, and made our way back to the right place, but not before we had had a very happy time with the people of the village we were leaving behind, singing and giving them the message of the Saviour. They entreated us to come again and tell them more, but I fear the place is not suitable for camping out.

'Arrived at Madbulpore, we were surrounded by villages, in all of which we were hoping to find unlimited and encouraging work. It was, however, not to be. An accident lamed one of our horses, so that he could not be used. We made two vain attempts to use the remaining pony (mine) between us, one walking while the other rode, but the creature absolutely refused to carry Miss Dawe, quietly kneeling down, and rolling her over its head. We were therefore obliged to confine ourselves to visiting the two villages to which we could walk.

'Though we regretted this incident at the time as a hindrance to our work, we were able in the end to look back upon it with great thankfulness, feeling that we had been directed and prevented in our way by our Heavenly

Father's hand. Being confined to these two large villages, the one Mussulman and the other Hindu, we were enabled to give them more thorough and consecutive teaching, spending hours in them daily. The people of both places (especially of the Hindu village) became day by day increasingly interested; and they appeared more deeply stirred, and to have taken a deeper hold on the truths of the Gospel, so far as they had heard them, than in any former village we had visited. We felt much encouraged during that fortnight. Their questions about the way of salvation were more touching and eager than ever before.

'They entreated us to remain with them and give them further teaching, and messages were repeatedly brought to our tent, asking us to go to one and another of their households to instruct them further in private. An educated Brahmin, who kept a high-caste school, came several times to our tent for reading the Bible and prayer; and he told us that neither he nor his wife could sleep at night for thinking of the beautiful things they had read in the Bible we had lent him. He broke off his necklace of beads, and gave them to us, saying that he must become a Christian. However, he disappeared, and we were told that his angry brother was preventing him from coming. The Bible we lent him was never returned. Another Bengali Bible was stolen from our tent, so there are two in that village in some one's hands, doing good work, we trust, notwithstanding the theft.

'Though we have been prevented through sickness up to the present time from again itinerating, we are still hoping to go out after Christmas. We shall probably go to these two villages, and the surrounding places. Several Hindu women, coming in from Madbulpore to visit their friends at Krishnagur have testified that the people there have not forgotten what they heard. One woman said, "Many have believed on Christ there." Miss Blond and Miss Key have carried on valuable work together, both in the Zenanas, where many women congregated, and also in two of the schools; and thus Miss Dawe and I have been somewhat set free for working in the villages round during the whole year. On one day in the week Miss Blond, Miss Key, and I, with a Bible-woman, have been going together into the villages, speaking to the people by turns, and singing. We have felt much encouraged in this work. Not only the women, but the men, welcome us gladly, and listen eagerly.

'In a village near here one man can read. He has bought portions of Scripture from time to time, and when I suggested to the people that he should gather them in the evenings and read to them, they said, "That is just what he does, Mem Sahib, every evening." Sometimes while we are there he will read a Gospel, which we explain.

'The singing of the Bengali tunes set to words, telling of the love and works of the Saviour, etc., comes to them with a wonderful power, and has often changed an angry, vociferous arguer into a quiet and earnest listener. There are some special hymns that seem to touch a chord in every heart. The people, having once heard them, will ask for them over and over again, until they can repeat them by heart; and we cannot miss a verse without their saying, "Ah, you think I do not know, but I can tell you what words you have left out," and they repeat them. This village work appears to us to be increasingly hopeful and encouraging every year.

'Our six schools progress pretty favourably, but they are suffering now from the continued sickness among the workers, and consequent irregularity in the work. There has been also very much sickness among the children, owing to the past peculiarly unhealthy year.

'The Goornee School continues to be encouraging, notwithstanding the vio-

lent opposition it has had to withstand from the Brahmin priests. The opposition school that they got up, if it exists at all, now does not harm ours in any way.

'We have not aimed at increasing the number of our Zenanas, but rather at striking out into the villages round, though the work in the houses becomes more and more encouraging.

'We very much regret that we have been prevented as yet from taking up the work at Nuddea and at Santipur more thoroughly and regularly. We shall hope to do more at those hopeful places this year now that Miss Thorp has joined us.

'Notwithstanding our rare visits to Nuddea, we hear from various sources that the school and Zenana work, quietly carried on by four faithful native women, are doing good; and whenever we have been able to go we have been welcomed gladly. Women collect in every house to hear the news of the Saviour, and many and earnest are the pleadings that we should come oftener and teach them more.

'We are most glad and thankful to welcome Miss Thorp amongst us—our fifth member. We trust that her coming will enable us to do much that we have most regretfully been obliged to leave until further help should arrive.

'C. M. COLLISSON.'

MISS DAWE'S REPORT.

'In November 1885 Miss Collisson rejoined us, and in January Miss Key, from the Normal School at Calcutta, also came to take up work. Miss Collisson and I spent a little time with the Rev. W. H. and Mrs. Ball itinerating in the villages around Krishnagur. Our first camping-place was at Barnsbaria, and there we had some very encouraging work. One longed that more regular work should be carried on amongst these simple villagers, who seem so ready to receive the Gospel. Over and over again it was said to us, "If you came often we should understand and believe; but how can we take it in with only once hearing?" There is a general impression amongst the Mohammedans that after some years Christianity will take the place of Mohammedanism, and if only labourers were more numerous in these districts, doubtless such would be the case.

'The work in Krishnagur has gone on through the year as usual, and with some encouraging tokens of blessing. I have been especially cheered by the growth in grace of two Mohammedan women. For a long time I thought them so densely ignorant that no impression could be made on them, and looked on them as the most hopeless of my pupils. By degrees I found that they began to take more interest in what they heard, and to remember a little from one week to another, and at length they seemed fully to have grasped and believed that Jesus is the only Saviour. The reality of their faith has been proved by the way they have borne persecution.

'The surrounding Mohammedans, hearing that these two women intended to become Christians, began annoying them in various ways, and finally surrounded their houses and threatened to beat them. Their husbands (police constables, who are, strange to say, not opposed to Christianity), being stationed away, the poor women had no protection, till a police sub-inspector came and dispersed the crowd. I made the matter known to the Assistant District Superintendent, and he kindly sent to the village, and had the people warned that they would get into trouble if they again molested the women. Since then matters have been quiet; but the other Mohammedans will not eat with them, nor have anything to do with them. They are not troubled at this, and seem ready to suffer for Christ's sake. I would

ask prayer for these women, that they and their husbands may become baptized Christians. The two women of whom I have before written (*India's Women*, vol. vi. p. 66), a widow and her married sister-in-law, though not yet baptized, are receiving instruction, and still steadfast in their desire to become Christians. There is no obstacle to the baptism of the widow, but she is waiting till the way seems clear for her sister-in-law to come out with her.

'From Hemangini of Santipur (*India's Women*, vol. vi. p. 66) I have lately received no letter, so I am rather anxious. The latest letters spoke of her growing faith in, and love for, the Lord Jesus. Some months ago in one of my Zenanas I met a woman from Santipur. She recognised me, though I did not know her, and began at once to speak of Hemangini, and told me how she constantly read her Testament, and spoke of her desire to become a Christian. Seeing tracts in my hand, she said, "Will you not give me some books to take to Hemangini? She will be delighted to hear that I have seen you. She often talks about you, and reads your letters to me." I was glad to get this testimony that Hemangini does not hide her light under a bushel.

'Evangelistic work in the surrounding villages has been steadily carried on, and is often very cheering—though, of course, frequent disappointments also meet us. In a parah which I had frequently visited, two women one day followed me, and one said, "We two have determined to give up the worship of our gods, and to serve Christ only. We must do it secretly at first, and then, if we find Him, we will be ready to do whatever is right," adding in a most earnest voice, "If only we can find Him!"

'The number of schools remains the same as last year, and the work in them has been steadily carried on. I wish all the friends who so kindly sent dolls, fitted bags, jackets, etc., for prizes, could have been with us on the day they were given away on our verandah. The happy faces of the children would have repaid them for all their efforts. Our warmest thanks are due to all the friends who so kindly help us with prizes and work for sale, and with their prayers and sympathy. The magazines and books sent to me by kind friends are always welcome, and are a pleasant token of the thoughtfulness and sympathy of home friends, so valued by us in India.

'E. DAWE.

'*December* 1886.'

Miss Blond writes of encouraging work both in Zenanas and villages. One pupil, a Brahmin lady of influence, is only deterred by her son from openly confessing the Saviour in whom she believes; and meanwhile, as far as she is able, she acts as a missionary to her countrywomen. She studies the Bible, with the consent of her priest, and remarked to her teacher, 'Very few educated Hindus, priests included, have much faith now in our Shastras.' Miss Blond also gives an instance of the earnest desire for knowledge of Christianity, a Brahmin woman travelling on foot to Krishnagur from a village twenty-four miles distant to obtain a 'book or paper' that would tell more about the holy Name, whose worth had been discovered by a little band of her neighbours.

CHUPRA.

There are no reports from this station, as our missionary, Mrs. Parsons,

has been absent on account of her health. Accompanied by Miss L. Parsons, who has joined her, she sailed from England by the *Rewa* on October 14, and the news of their safe arrival at Chupra, and immediate projects of work, have been received.

NUDDEA VILLAGE MISSION.

Our missionaries at this station are the Hon. Winifriede Sugden and Miss Valpy.

In a letter from Kapasdanga, under date November 1886, Miss Sugden writes that the work has been very satisfactory. Since the rains have made itinerating impossible, her time has been devoted to organising mothers' meetings and Bible-classes amongst the native Christians in Kapasdanga. In the school, 60 names have been on the roll, and amongst the scholars was the son of the Brahmin priest—a proof of the confidence that Christian missionaries have inspired; for the father had sent him with the clear knowledge that Christianity would be taught, and expressing his conviction that 'the child could learn only good' with the missionaries.

Work has penetrated among villagers who had never seen a foreigner, and were overcome with curiosity at the sight of white faces.

Miss Valpy writes from Kapasdanga, December 27, 1886:—

'The first year in India has indeed been a happy one. The time of itinerating in the winter, with the deeply interesting sight of the dear earnest brown faces listening intently to the story of a Heavenly Friend and a Saviour, unheard before, quickened desire to gain the language sufficiently to help to carry the water of life to these thirsty souls. This winter I do hope to be able to help a little. My Biblewoman has not yet been chosen, but with her I am looking forward to going among both heathen and Christian women apart from Miss Sugden and her helpers, and thus the work will be increased, and more of our Indian sisters will hear the loving invitation of our Lord.

'During the hot and rainy season most of my time was of course occupied with Bengali grammars and the books for examination. Meanwhile greater knowledge of the Christians here was gained, and an earnest longing was aroused in my heart to labour for them. They seem so affectionate, and ready for love and influence from us who live amongst them, and yet there is such difficulty in reaching their hearts, and showing them that the mere name of Christian is not all that God desires. Miss Sugden has made special efforts lately, and has spoken seriously to many of the church members, and we would ask earnestly for prayer that these people may enter more fully into their responsibilities and privileges in Christ. There is much variety in a missionary's life in a country district like this. She meets with Mohammedans and Hindus alike, and has often to change her style of teaching,

and even the words she uses, to suit the understanding and language of her listeners. There is, too, the constant change of scene in going from village to village; and the picturesqueness of the native dwellings among the beautiful Indian trees, the simplicity and courteous welcome of the country people, and the healthful outdoor life she must lead, add greatly to the charm of the work. The pathos with which the natives in distant villages beg that she will "sit remaining" among them, or come again and tell them more of the words sweeter than any they have heard before, is truly an incentive to whole-hearted devotion to them for the Master's sake. One longs to stir the hearts of many who could come to this land from English homes, for "the fields are white unto harvest." "The harvest truly is plenteous, but the labourers are few," and we long for others to enter into such a joyous service with us.

'Christmas is a very special season with the people here, and the church is always well filled for the morning service. The Holy Communion followed the morning prayers and sermon, and afterwards the Christians came into our compound to sing hymns with an accompaniment of drums, cymbals, and such gesticulation of hands and heads! Some of the bhajans were composed by the men themselves, and described the birth and life of our Lord. Performers and listeners then partook of native dainties, viz. popped rice and sweetmeats, and the padri gave a short address and offered prayer. All then left, looking very happy, and gay too, for many new clothes had appeared among them on that day.

'I cannot close without expressing my gratitude to our Heavenly Father, and to the committee, who, as His servants, appointed me to a work so full of happiness and interest, with a companion who has shown such kindness and bright sympathy. We look forward to many years of service for the Master, who has so graciously given us the privilege of being ambassadors for Him.'

BHAGULPUR.

The last year's reports were written soon after the necessary removal of Miss Haitz and Miss Pinniger, with their staff, to a larger house. This year brings news of increased work and influence, radiating round this new centre, and fresh openings among Bengalis, Mohammedans, and Jains. A short account from Miss Pinniger of a school amongst the Jains appeared in our last Number, p. 45.

Miss Butler's interesting report of the medical branch adds to the evidence that more missionaries are needed who can minister to the bodies of the suffering Indian women.

MISS HAITZ'S REPORT.

'In my last report I told you that after Christmas I hoped to begin work among the Bengalis. From the beginning of January till the hot season set in I devoted four days in the week to that branch of our mission. It was really taking up old work again, for we first opened Zenana work among the Bengalis; thus a welcome was awaiting me from my old friends. I enjoy my work among them thoroughly. They are almost, without exception, bright and intelligent. In several instances they have been influenced by Christian relations, or have been taught formerly

by missionaries; others have been in mission schools in their childhood. All are much interested in their Scripture lessons, and anxious to get on with their secular studies.

'When I began work among the Bengalis, Miss Pinniger took over all the Hindi and Urdu Zenana work. Wednesday we both kept free for school work at the far end of the station, where each of us had two schools. In the cold weather we took our breakfast with us, and after morning school met on the Fort, and spread it under a large peepal-tree, Miss Butler also joining us; we much enjoyed our picnic. After our repast one of us read aloud for an hour, then we dispersed in different directions —Miss Pinniger and I to visit among the people for evangelistic work, and Miss Butler on her errands of mercy to the sick. At two o'clock we had again schools to look after. As we drove home at sunset we felt wholesomely tired, after a delightful day's work.

'Between school-hours I usually went to Champanagar, and visited chiefly among the Brahmin and Kayat castes. One family I have known for nearly four years. Miss Butler took me there when visiting a sick woman, who died a fortnight after we first saw her. We have every hope she was trusting in Jesus Christ as her Saviour. She accepted the Gospel message so simply. One day, going into the house unexpectedly, we found her most earnestly repeating a short prayer which we had taught her. The women here still listen with real interest, and, as far as simple, ignorant, village women can, take hold of and grasp the truth. I do believe they have faith in Christ and ask Him for the forgiveness of their sins.

'In a Mohammedan house, which Miss Butler has asked me to visit now and then, there lives an old doctor and his wife, with their youngest son. The old people are very simple-minded, and wish to do what is pleasing in God's sight. The doctor has built himself a mosque, where he spends nearly all his time reading and praying. The old lady is always ready to greet me with an embrace, but having once experienced what her embrace means, I am ever on my guard, and let her have my hands to squeeze rather than my whole body. In reading the Scriptures to these people, I have again and again seen them both in tears, being touched by God's love to sinners. The old man said one day, "When you talk to us, the words go straight into our hearts and do us good."

'In the hot weather both my schools, the Champanagar and small Zenana school at Narke, had to be closed; one of my teachers left to join her husband in the district, and the other, after a lingering illness, died ten days ago.

'Looking at my school-work of this year, I feel inclined to say it has been a failure. But the remark, "Nothing is lost" which a gentleman made to me in speaking of Christian work in a certain place that seems to have fallen through, has again and again come into my mind. Indeed, I see its truth in several instances. When moving to this house, we had to give up, on account of the distance, a school and Zenana work in several villages. Some time ago I heard that Government girls' schools have been opened in several of those places. We have prepared the way for them, and they again are preparing the girls further for us. Many will learn to read, into whose hands we give the Scriptures and good books, for we shall always find a welcome among our old friends, and thus "nothing is lost."

'During the hottest months I helped Miss Pinniger a little with her Urdu work. There would be much that is of interest to tell about those Mohammedan pupils. In a village where we have been at work since the mission began, the wealthiest man kept his Zenana closed to us, though his

daughters used to come and see me in other houses. He is old and feeble, his hands are quite crippled with rheumatism, and he has three widowed daughters, nice bright girls. The eldest, about twenty-four years of age, can read Urdu very well. They have a woman from Lucknow living with them, who teaches them, and the little ones read also with a Munshi. Some six months ago this man asked us to teach his daughters fancy-work; now there are six or seven of them reading. The old man is always in the next room to hear the hymns and Bible lessons. He asked the teacher for a New Testament, and he and his eldest daughter are now reading it diligently together. One day he was so much touched by the words of a hymn that, sobbing like a child, he came round the corner, asking them to write that hymn down for him. This poor old man seems really in search of truth, and if he is in earnest he will not seek in vain.

'At present we have only three school-teachers, and a young girl to help temporarily. They teach in three schools, where we have 100 pupils on the rolls. For Zenana work we have two teachers. With our help, they teach in fifty Zenanas twice a week, in which we have 81 pupils.

'This last mission year has not been without its trials, but decidedly the encouragements have been far greater, and we are, with thankful hearts, looking forward to a happy season of work this cold weather.

'We most warmly thank all who show their kind interest in Bhagulpur by helping us by their means and prayers, and pray that God may reward them. Our kind friends in Essex, who support Sarah, will be glad to hear that she is doing her work faithfully, and that God's blessing is resting upon it, and thus their prayers for her are being answered.

'E. HAITZ.'

MISS PINNIGER'S REPORT.

'*December 4th.*—Thus stands the date, forcibly reminding me that the next mail must bear with it another annual report of our Mission; and so, whilst the old year 1886 is rapidly dying out, I will try to recall a few of the principal events which have occurred during its lifetime.

'We last wrote very soon after removing into our new house, some three miles distant from the old one. Looking around, and seeing the way we have been led, and the fresh work which has opened up, as well as the interest still maintained, and increasing, among older pupils, we can but feel that God has guided us, and that His blessing is resting upon our efforts.

'Upon settling here we were obliged, on account of distance, to close one school, and some of our village work. We were therefore anxious to obtain a larger opening in this immediate neighbourhood, which is much nearer the town. The centre of the town is principally populated by people of the Jain caste, a sect of the Buddhists, who differ very much, both in appearance and dress, from the ordinary Hindu.

'We had till that time taken up no work amongst them, and felt we should like, if possible, to commence a school for their children. An elderly native, to whom we applied for assistance in selecting a house for the purpose, advised us: "Promise to teach them everything except your Bible, then you will succeed; but they will not have your Book." We replied, "If you will make it known that we will teach the children all that will do them good, we will see to the rest." He did so, and we opened the school on the 5th January with sixteen girls, principally Jains, but the wildest children I have ever had to deal with.

Upon the slightest provocation there would be a hand-to-hand fight; and then, when we fancied them once more quietly settled, without any notice, one would commence a bhajan to Ram, and the rest, taking it up at the highest pitch of their voices, would go off in the wildest strain. What could we do but hope in time to tone them down a little? It went on thus for a month, and some began to make fair progress, but the numbers lessened with the novelty, and different excuses for absence were given. Then I engaged a woman to collect them regularly, who brought, not only Jains, but any she could find of all classes. Thus my first object failed; still I am thankful that the school itself has kept up pretty well. The average lately has been rather low, owing to cholera, and two of the girls having died; but we have 40 on the roll.

'The first Jain house to which I was called was that of a well-to-do young Babu, who wished his mother to learn English; she could read and write her own language. She was rather slow, but anxious to learn, and soon asked me to teach her daughter-in-law, a girl of about seventeen, saying, "Her husband is about to take another wife, and her life is worth nothing to her: will you teach her?" Of course I consented, and she quickly became one of my best pupils.

'In a little time a young woman from the next house joined us, and I used very much to enjoy my visits; their Bible lessons were well remembered, and texts and hymns learned with pleasure. I often wondered how long it would continue. One day, missing my third pupil, and inquiring the cause, the others replied, "Her husband has beaten and ill-used her shamefully since you were here, because she was constantly repeating what she had learned. He has thrown away her book, and forbidden her to read again, as he says she will become a Christian." The elder woman continued—"My son does not mind; he says all religions lead to heaven, so it does not matter."

'After this, another middle-aged woman would often come in to listen, and once she followed me out, and asked if I would teach her, describing the direction of her house. I failed to find it, and saw nothing of her for two or three weeks, when one day she came to the school, and took me with her to show me, saying, "Do teach me quickly, for I want to read your Book myself." I promised that she should be taught twice a week, according to our usual custom. I have never seen any one apparently so anxious. She had heard the Gospel several times at her neighbours', and the first time I spoke to her in her own house she remarked, "I am a *dreadful* sinner; we are all sinners here. I am far too wicked to pray to God; will you pray for me?" She seemed, so to speak, literally to grasp at the words of Christ having come to save sinners, feeling so thoroughly the need of a mediator.

'The second time I visited her I had scarcely taken my seat when she asked, "Have you been praying for me?" We had read together several times, when, on my telling her of the Flood, and comparing the ark to Christ, she stopped me suddenly, and looking round in a frightened way to see if any one was within hearing, she begged, "Do not tell me of Christ; I want to hear, and I know I ought, but it makes the men so angry;" and after fidgeting a little, she said she must go.

'The next time we had only just commenced our reading when two of the Babus came, with baskets of lovely flowers in their hands, which they were about to carry to the Ganges for pujah. Sitting down, they inquired from what book I was teaching. I told them what it contained as clearly as I could; and after talking politely a little while they left. I need scarcely say it was my last lesson. I called, but was always told that she was

absent. However, about two months after, I accidentally met her in the street, and upon inquiring where she had been, she said, "They are sending me away for two years." I said, "Try to remember what you have heard," to which she replied, with a kind of hopeless laugh, "How can I?" Poor thing! I have heard nothing of her since.

'The first two pupils left in July for Cawnpore and Delhi, hoping to return before the end of the year, when the son intended bringing his second wife also with him. Altogether, we have had five houses amongst the Jains, with nine pupils. All but three have discontinued reading, either from having left the neighbourhood, or on account of the Bible. One of the remaining pupils only submits for the sake of secular instruction. Her little boy of seven years always sits by, and when his mother answers, "I forget" to questions upon the previous lesson, he will repeat it so brightly and correctly.

'Our other fresh pupils are nearly all Mohammedans, most of whom have continued to read regularly. One old pupil of nearly three years' standing has left off, owing to her opposition to the divinity of Christ, but six of her relations are still reading. Miss Haitz gave her a Bible a long time ago, and when we visited her she would often bring to our notice certain difficult passages which either she or her sons had searched out, and had so much to say against them as scarcely to allow us time to give any explanation. We tried to help her, to so little purpose that we were obliged to give her up, telling her that if at any time she wished really to learn again we would renew our visits.

'Our two schools, Nathnagar and Sahib Gunge, have kept up pretty well in numbers, but the progress of the girls has not been quite satisfactory, owing chiefly to constant change of under-teachers. In Sahib Gunge School a woman of about twenty-three years of age has been learning this year with her two younger sisters. Her mother is the owner of the house; and one sister, who is an elder pupil, can read the New Testament fluently, and understands what she reads. The first class all learn passages by heart; and although this woman is only reading the simple books, she succeeds in learning the same as the rest. It is so pleasant to hear a grown heathen woman repeating texts, Catechism, etc., and answering questions with her own free will, confessing honestly that idols are nothing, that the water of the Ganges cannot avail, only the blood of Christ.

'Some question the good of bazaar schools, with their many drawbacks, considering the expense, time, and patience they involve; but I firmly believe that though we may see no positive results now, when the great reaping-time shall come the harvest amongst them shall not be scanty. Even from the highways and hedges, the lanes and gulleys, are to be brought guests for the wedding-feast.

'One of our Zenana teachers (Elizabeth) left us in May. We had never felt her work satisfactory, and in July we engaged another (Caroline), who, we hope and believe, is a really good woman. I was obliged to take rather a long autumn holiday, not feeling very strong; and it was a great comfort to have just handed over to her all the houses in which I had been myself teaching, and to feel that none of my people would be neglected. Miss Haitz very kindly superintended my work in addition to her own, and I was very pleased on my return to find how conscientiously most of the teachers had done their duty. One girl of about thirteen years of age, who is reading the *Peep of Day*, related to me clearly the story of the Cross, from the betrayal of our Lord to the descent of the Holy Ghost, saying, "The teacher has told me, and I have read it in my book too." She continued: "I pray

to Jesus every night and morning, and sometimes much oftener, that He will forgive my sins, save me, and make me fit for heaven. I know I am a sinner, and that nothing else is of any use." All this was said in the hearing of her friends in the house, who have long taken an interest in what she learns and repeats to them.

'I must thank all the kind friends, on behalf of ourselves and pupils, for the many and beautiful things—kurtas, petticoats, dolls, bags, wools, fancy-work commenced, etc., far too many to enumerate, which we received last year, and again this year, from Cork, Birmingham, Beckhampton, Calne, Portishead, Bath, Tunbridge Wells, and the Illuminated Text'Mission, etc. They are such a help to us, not only at Christmas, when we endeavour that each deserving pupil shall receive *something*, but occasionally during the year a necklace or little box is a great inducement to finish a book well and quickly, or to commit to memory a given Scripture lesson.

'Last year, on the 22d of December, we collected all our school-children in the most central place, under some mango-trees, at 2.30 P.M., and invited all the station ladies to join our party. The school inspectors were also present, bringing with them about thirty prizes, which they wished to give to the best girls of the different schools. We were a merry throng; and after games and the singing of several Hindi hymns, our judge's wife, Mrs. Verner, very kindly distributed the prizes. In addition, for the first time, each child received two oranges and a small bunch of flowers. We hope (D.V.) to have another such pleasant day on the 22d of this month. At such times the *only* drawback is that some of those who have so willingly and so largely contributed cannot be present to witness the pleasure their labour gives.

'A friend, in replying to a letter of thanks, wrote: "Do not thank us; we are partners in the same work: you go out to the battle, we abide by the stuff." Surely this is true; and in the day when He cometh to make up His jewels, those who tarry at home helping us by their prayers and efforts, and we who endeavour, by going amongst the people, to be the means of winning them for Him, will be sharers *together* in the victory, and will together hear the words, "For *My name sake* thou hast laboured."

'M. A. PINNIGER.

'*December* 1886.'

MISS BUTLER'S REPORT.

Medical Mission.

'During the past eleven months 4632 different individuals have been treated, and about 11,485 prescriptions made up; and, as last year, numbers of patients have been turned away from the dispensaries, and many houses have been left unvisited, from lack of time and of workers. The work has been, on the whole, more interesting than in previous years, and several incidents have occurred to vary the monotony of my life.

'In March I was called to Gya to see a Maharani; but she would not then consent to receive me, on the ground that she was trying homœopathy, and that, as her mother had never seen a European lady, she did not care to receive one. However, about three weeks later, an urgent telegram summoned me to her, and this time she not only welcomed me, but was most anxious for me to remain indefinitely as her physician. Although possessed of great wealth, the young lady was housed in a wretched cottage. I found her lying on a bed with silver legs, and surrounded by a large num-

ber of attendants, some of them bedecked with jewellery, while she, poor thing, was nearly skin and bone, the victim of advanced consumption and of maltreatment at the hands of 'physicians of no value.' She had been subjected to a system of starvation to cure her fever, and had not been allowed the luxury of a bath for four or five months. Next day, at a quarter to eleven at night, we started for Bankipore, where she had a large house. About two hundred persons accompanied us—we and the children, with their nurses, in palanquins; the gentlemen on elephants; and the goods and chattels on camels, horses, and carts. The silver-plated palanquin of the Maharani, with torch-bearers and a bright moonlight, the servants, musicians, and various animals, made a very pretty procession. At Bankipore I stayed in the travellers' rest-house, and visited my patient twice daily, when I had several opportunities of telling her the Gospel story, and it was listened to with marked attention and interest. When, after ten days, I was obliged to leave the case in the hands of the civil surgeon, my patient expressed her thanks, and her regret at my departure. She died about six weeks later.

'When in Bankipore, I was sought out by a Mussulman gentleman, who not only took me to visit his wife, but urged the importance of Patna as a centre for the establishment of a Medical Mission. Patna is one of the most populous cities in Bengal. The chief bazaar street is continuous for about eight miles; and then comes the civil station, Bankipore, and, at about six miles' distance, the military station or cantonments of Patna, Dinapore. Here, therefore, is work for a dozen doctors.

'B. L. was a Hindu of fairly good caste, and was taught when a boy in the Mission School. In adult life, being a leper, and devoid of fingers and toes, he found it very difficult to obtain employment. He has been with me as dispensary porter since I began work in Bhagulpur, and at first, on wet days, or when there were but few patients, he was taught to read one of Mrs. Grimké's cards, and the meaning of that or of a passage of Scripture was explained to him. He soon recalled what he had been taught as a boy, and learned the texts by heart, and also the Lord's Prayer and Ten Commandments.

'After some time B. L. began to attend church, and of his own accord learned Roman Urdu, in order to be able to follow the prayers better, and expressed a wish to be baptized. I referred him to the Church missionaries, who gave him some further instruction; he was ultimately baptized by Mr. Weber in the spring of this year. The man is a very useful dispensary servant, buys all the bazaar medicines required, and, although maimed, keeps a careful written account of expenditure.

'Another professional journey later in the year was to Jamalpur, only one and a half hour's distance by train, to see, in consultation with the civil surgeon, a case, which proved to be incurable. I was able to return to Bhagulpur the same day.

'During the past year I have had several serious operations in native houses. Of these some were successful—both mother and baby doing well; in other cases, one or both were sacrificed to the ignorance of the attendants in delaying to call for help when required. Amongst the cases fatal to both was one where the little mother was a pupil of our Mission, and but fifteen years of age.

'In one of these houses the mother of the patient was lying on a bedstead in the verandah, sick unto death. She was almost a skeleton, having been ill and medically uncared for for four months. I sent her some medicine, but could do but little to relieve her body. She listened to the words of God with great attention, and I hope believed in Christ to the saving of her

soul. She lingered some three weeks, always welcoming the message of salvation, and repeating after me little prayers for forgiveness and the gift of the Holy Spirit. I was asked to name her baby grandson, and called it Sundar Lal, or "Beautiful Ruby," there being already a Diamond and a Pearl in the family. The relations were well satisfied with my choice.

'I have been pleased to find that a few of the more frequent attendants at the Dispensary remember some of what they hear for a considerable time, and I trust that it may be taking root in their affections, as well as in the memory. The Dispensary in the town is now utilised in the afternoon for one of Miss Pinniger's schools, so the porter's daughter, who is my sole "assistant" (except the compounder Babu), has become a pupil. This girl was married, at the age of five, to a Mohammedan, whom she has never seen since. He has another wife, and is said to be a bad man, so there is no inducement for poor S. to join her husband. She is now about twenty years of age. Her father was a wool-cleaner; her mother died a leper two or three years ago. She has two or three times at my request explained a Scripture picture to late-coming patients, giving them the application as well as the story.

'A few months ago I was offered the charge of the Women's Municipal Hospital, but declined, as I felt it was of no use to undertake alone such work as a hospital implies, and especially if no one was to succeed me in Bhagulpur. There has been a subscription opened to provide funds for the establishment of a branch of the National Association in Bhagulpur; but although Lady Dufferin and the Bengal Committee have given sympathy and promised pecuniary aid, it has hitherto been impossible to secure enough doctors for even the larger cities of India. FANNY J. BUTLER.

JABALPUR.

The mission at Jabalpur has hitherto been divided into (*a*) Bengali work; (*b*) Mohammedan work; (*c*) Hindi work. To the first division has been added this year Mahratta work and work in Gurha. The field is enlarged; and if Miss Branch feels that, in some departments, it is still the 'day of small things,' there can be little doubt that her hope of great things being in store will be fulfilled. New openings both in Mohammedan and Hindi work are a cause of great thankfulness.

MISS BRANCH'S REPORT.

Bengali, Mahratta, and Gurha Work.

'I wish that I could write of my Zenana work what the Inspector of Schools has written of one of my schools, viz. that "its day of small things is past." Alas! it is the day of small things in Bengali and Mahratta Zenanas. But there is an ever-increasing number of the small things, and I hope that we are learning to do them more faithfully, while God is putting aside great things for us or for our successors by and by.

'I can only report, as I did last year, that pupils are attentive, and nearly all are eager listeners to the Word of God. One old pupil sent for me several times when she was in trouble of mind, and has each time been soothed and enabled to bear her burden through hearing God's mes-

sage to her. She told me that if it were not for the comfort of our visits she could not endure her life. Another, to whom I had been speaking more earnestly than usual about the things that belong to her peace, whispered when I was leaving, "Come often and talk to me like that. I want to be saved; I want to be sure of the right way."

'During the year we have had two Bengali houses closed to us because our seven pupils there were showing too much interest in the Bible, and speaking openly about it. Several new pupils have begun to learn in other houses; amongst them one dear little Bow particularly excites my interest. She was married some months since to the brother of one of my old pupils, but as he did not think her fair enough to look at, he refused to bring her to his house. About a month ago he graciously gave permission for her to come, and I was called to see her. She is a dear little girl of about eleven years of age, not pretty, but with bright eyes, and a sparkling, intelligent face.

'Yesterday she asked me to look at the contents of one of her boxes. Amongst her most carefully kept treasures are three dolls, of different sizes, which were given her as prizes during the three years she was at school near Calcutta. If the kind ladies who dressed them could see how they are admired, not only by their owner, but by her sister-in-law and her mother-in-law, they would feel repaid for their labour, and for the self-denial, without which I know we could not receive one-quarter of the things which are sent to us for prizes and for sale. By the sale of the contents of our boxes this year we have *entirely* supported two new schools (for which we have not at present a Government grant), we have *partly* supported four other schools, and have paid the salaries of two Zenana teachers. Local subscriptions and Government grants have enabled us to pay all other expenses connected with our seven schools and our Zenana work. Mahratta pupils remain the same as to numbers, although pupils have changed.

'Miss Anthony is about to be married. Her sister, Laura Anthony, will take her place as Zenana teacher for Mahratta work. She has been for two years at the I.F.N.S. Normal School, Allahabad. Mrs. Bidhu Bannerjee, who works in the Bengali Zenanas; Mrs. Prio Mukerji, who teaches in the Bengali School; Mrs. Emma Page, who is now senior Bible-woman in Gurha; and Lizzie Shaw Charan, who helps in school and Zenana work in Gurha, have all written nice little reports in English this year. I enclose them, and hope that you will be pleased to see how much they have studied to improve in English, as well as how diligently they have worked. I am indeed fortunate in my teachers. Emma Page's Bible-class for the poor women of Gurha is very interesting. The Bengali School has prospered this year beyond our hopes. God has heard and has answered our prayers for it. One of the new schools, taught by Pyaribai, an old pupil of Miss Hamilton's, was examined last month, and has gained so favourable a report that it is almost sure to get a grant from Government next year. It will be a small grant—about 5s. a month, I expect,—but a nice and a sure help. The other new school is not good yet; but Lizzie Shaw Charan is trying to improve the teacher, and to raise the tone of the school. Sitabai's school is the one whose "day of small things is past." Its first-class girls have attained to learning geography and grammar, and their needlework is said to be equal to that of any native girls' school in the Central Provinces. If only Sitabai herself were a Christian! She loves the Holy Scriptures, hears them attentively, delights in singing, and in teaching her girls to sing bhajans, and yet she is not a Christian. For her, and for one other Gurha pupil, and for five in Jabalpur, I would ask special prayer.

All, I believe, are only kept back by the "fear of man."

'I cannot conclude my report without expressing my gratitude to Him who has helped us to go on through the year, who has been to us a never-failing Friend and Sympathiser, who has graciously answered many of our prayers, and has given us grace to trust Him while He sees it best for us to wait for answers to the rest. May He give us grace to serve Him during the coming year with wholly unreserved hearts! May He give us wisdom and discernment, that we may make no mistakes in our work, but do all according to His holy will, with true humility and with patient love.

'E. BRANCH.'

MISS M. T. DAEUBLE'S REPORT.

Mohammedan Work.

'The daily round of work, week after week, has offered very little variety; but still we have not been without encouragements and signs of quiet progress, often shown only by a question or a remark dropped by a pupil, who hitherto has seemed stupid and hard to get at during the Bible lesson.

'As regards secular teaching and work, most of our pupils have progressed fairly. But often those who are quick with their secular lessons and work are the most difficult to reach and tell about a Saviour's love.

'Death has entered several of our houses this year. The two sisters, of whom I have written several times in my former reports, lost their mother the beginning of September, after a long illness. She was a very nice woman, and had brought up her daughters well—very differently to the native mothers generally. The girls will only read with us a little longer, as they are to be married. We are reading St. Matthew's Gospel together, and they are attentive and answer well. Two of our pupils lost their husbands; and last September one of our pupils, a young mother, who had only been reading with us for a short time, died at Allahabad.

'The Darogha's family, of whom I wrote in my last report, came back again from their home all very ill; the mother and elder daughter recovered, but the younger died the beginning of this year. Her death is a great grief to her parents and sister. They have quite given up reading, but we sometimes go and visit them, when we can spare the time from our other Zenana work.

'The Munshi, whose wife I mentioned last year, has been removed to another place, and the whole family left this week, and another family of four pupils left for Madras last September. In this way we have lost several of our old pupils. But a number of new houses have opened lately. Among them there are two sisters, who, besides being anxious to learn, listen attentively to the Bible lessons, and remember what they are told. I have had several very interesting talks with them, and I hope they will continue to listen willingly. Several times, when pupils were especially willing to listen to the Bible lessons, the relations have stirred them up against us, and successfully, because they are so much afraid of each other. Oh, how one longs to free them of this "fear of man," and the fetters by which they are bound! Many long to be freed, but the power of Satan is great in this land. Will you unite with us in prayer that God may create hunger and thirst after the truth and righteousness in the people of this place? They seem satisfied and contented with their present position, and have so little abhorrence and hatred of sin.

'Many of our pupils learn to write now. To this only four years ago the husbands had a great objection, but their prejudices are giving way.

'One morning last hot weather a pupil pointed to a large stick, and said, "My husband has put that stick there for you to beat me with, if I don't take pains with my lessons." I was much amused, and said, "We don't beat anybody; we like to teach our pupils by love. It would be very wrong to beat a grown-up woman." I never saw the stick again.

'During this year I have often visited the mothers of my school-children; they are always pleased to see me.

'The Urdu school has been more satisfactory the last few months. I have been very pleased to see an improvement in the regularity and conduct of several of the girls who were very naughty at first. One used to beat, bite, and kick the others. Gradually she got better, and now I never hear any complaints against her. She learns well, and remembers the hymns and verses and Bible stories. The teacher still continues to work satisfactorily. M. T. DAEUBLE.

'JABALPUR, *November* 1886.'

MISS L. DAEUBLE'S REPORT.

Hindi Work.

'Another happy year has passed. The beginning looked rather disappointing, because Zenana pupils were few; but month by month new doors were opened, so the work now is hopeful and abundant. Last week a new house, with two pupils, was opened; one of them can read the second Hindi book, and do sums up to simple multiplication. She also knows her tables; her father seems to have taught her at home. This year I have had more changes in the Zenanas; I have had as many as 71 different pupils during the year. Many of them only read a few times. After being brought to a new house, and puzzling what days to fix for the convenience of the teacher, pupils, and horses, giving them the books, securing the money for them, and their promise to be ready, the next time I go they are perhaps ill, or have changed their house, or bring forward some other excuse for not being able to read. The neighbours will say they do not want to read; they either cannot or will not tell the reason. I once asked a pupil, "Why do you not say straight out 'Yes' or 'No'?" She replied, "It is not our custom."

'Since the middle of November I have had a new teacher (Adelaide), who had been doing Zenana work in Muttra, under Miss Bland.

'One of my Zenana pupils died while I was in Naini Tal for my holidays. She had been ill for the last two years. The people said that the spirit of her husband's first wife was persecuting her. She had been reading rather irregularly on account of her health, but she always listened attentively to the Word of God.

'My school is doing pretty well; 32 names, and sometimes more, have been on the rolls during a month. The attendance has been better; also three of the bigger girls have passed the Lower Primary, and are working for the Upper Primary Standard. If they would but come regularly, and would be allowed to stay till the examination in August, they could easily pass. L. DAEUBLE.

'JABALPUR, *Nov.* 1886.'

Space forbids our printing the satisfactory reports of Mrs. Bidhu Bannerjee, Mrs. Prio Mukerji, Mrs. Emma Page, and Lizzie Shaw Charan, whose diligent and earnest work is mentioned by Miss Branch.

MIRAT.

Miss Selma Hœrnle, our senior missionary, is on furlough. Miss Strœlin, who has been in charge, points to great openings for evangelistic work in the surrounding villages, whilst increased appreciation of female education in the city make fresh demands on our missionaries' time.

Miss Strœlin's Report.

'When at the beginning of this year Miss Hœrnle left for Europe, and I had to take over the responsibility and superintendence of everything, the future looked mountainous; but the Lord was ever with me, and "strengthened" me, so that I can truly say "He was mindful of His servant."

'There has been steady progress on the part of those who have received secular and Bible instruction regularly during this year in Zenanas. Many new doors are open on all sides, if only there were double the number of workers to enter them, and take possession for our Master. The number of those who are willing to pay a small monthly tuitional fee is gradually increasing, which shows that female education begins to be more appreciated. Better still, I think I can trace the working of God's spirit in the hearts of several Zenana pupils; two especially listen with eager delight to their Bible lessons. They have told me, "We are followers of Jesus Christ, and are praying to Him, for we quite well know that our own gods will not listen, and cannot help us." Lately, when an attack of fever had prevented me for a few days from going out, one of these women sent me a most touching letter, saying that she was praying the Lord Jesus Christ to make me well soon, so that I might visit her again.

'The other very interesting pupil most patiently endures the arbitrary rule of an old ignorant father-in-law. In his house no money is grudged for English furniture, and all sorts of luxuries for the *men's* use, nor for the expensive education of a son, now studying in England, whilst the Zenana looks of the barest, and my pupil, from want of sufficient warm clothing, has to suffer from the cold, and has a bad cough.

'There was in this house a sister-in-law, a very promising and favourite pupil of Miss Hœrnle's, but she died of sheer neglect after a long illness. Humanly speaking, her life might well have been saved if proper medical attendance had been called in time, but the expense was not deemed necessary, for she was only a *woman!* Hardly a fortnight after her death, we were told that the widowed husband was already considering a re-marriage. We trust that the poor wife has gone to the good Shepherd, about whom she loved to hear, and that He has received her in His fold. One great trial for my present pupil is being deprived of the authority over her own child—a girl about eight years old. It is her great desire to send her to school, and the child begs for it; still the tyrannical father-in-law declares that his granddaughter is grown up, and therefore can no more attend school.

'Many of our Indian sisters are great sufferers; and I consider it a great privilege to be the means of bringing some rays of light into their sad lives and neglected homes.

'There is one house we were asked to visit by a man who became a Christian about six or seven years ago; he begged us to go to his father's house to see his wife.

'It is indeed very hard for the poor young husband to be forsaken and

despised by his own relations, and expelled from his father's house, besides knowing that his poor wife is spoken of and treated exactly as a widow; and I do long to tell her of a loving Saviour, who is ready to help her out of her sad and fettered condition into a life of Christian liberty and happy reunion with her husband.

'One very interesting feature of my work are my so-called "visiting-houses," in which only Bible instruction is given, and where I can do real evangelistic work. In many I am invariably welcomed as a *friend*, and constantly reproached for not visiting them oftener. I might spend hours in one house; for when I want to go away I am entreated to sit down again, to tell them more, and to sing another bhajan, and to come again soon, etc. I have so little time, and such a large number that I can visit them only at long intervals. But still it is a great cause for thankfulness to have gained entrance and some influence; and perhaps eternity will reveal that some good seed thus sown has fallen on good ground, and, being watched over by a faithful and prayer-hearing God, may yield fruit "to the praise of His glory."

'The work is very encouraging, indeed, and if more workers were forthcoming, it could be extended greatly; but instead of extending the work, I had to curtail it for a time, for, very soon after Miss Hœrnle's departure, my best teachers, for various reasons, left me, and I had to employ very raw material.

'I am now supplied with a better number of more efficient native helpers. Two nice Christian girls, Sophy and Sarah, who were trained at the Normal School at Benares, came here at the end of July, and are getting into their work very fairly. They both live in the mission compound with their parents, and this relieves me from responsibility and anxiety. I think it, in some measure, an advantage to have unmarried teachers (for the schools at least), for, having no family cares, they can give their energy and interest more undividedly to their work.

'I would take this opportunity of expressing many thanks to Mrs. Shackell, who kindly provided the means for Sophy's training at Benares. She is still young, but very obliging and painstaking; if she goes on improving, and I can keep her for a few years, she is sure to become a very useful worker.

'Another more experienced teacher, Annie, began work here in September, and is exercising a good influence. I am only sorry that I may not keep her long, for her husband, who failed to find permanent employment here, wishes to go elsewhere. However, I trust that Miss Cummings, the assistant, who joined me a fortnight ago, and who is diligently studying Hindi, will soon be able to take over Annie's Zenanas, and thus prevent her pupils from further interruption.

Twice a week all my teachers and Bible-women come to my bungalow for a Bible-class; on Saturdays we read the Old Testament, and are just learning the Kings of Israel; and on Wednesdays we are taking Eugene Stock's *Lessons on the Life of our Lord*. I find these meetings very necessary, as some of the teachers have but a very slight Bible knowledge, and the preparation for them is a great help and blessing to myself. Occasionally I ask the teachers to stay to tea with me. They like that very much, and I find a social, friendly afternoon with them a very good opportunity of getting to know their character, and of gaining more influence over them.

'*Schools.*—The work in our four schools is interesting and promising. The changes in the staff of teachers have been a drawback, but, on the whole, the progress has been steady, and the children during the greater part of the year have been attending

in good numbers. In the rains the fever was very severe amongst the natives, and consequently many of the children were missing, but now I have again over 130 on the rolls. In the winter months we always have a better attendance, for during that season no weddings or other Hindu festivals take place—and besides, there is the anticipation of a Christmas treat. There is one pleasing mark of progress in the Sudder school, where a former pupil has been advanced to the post of teacher, one of the few girls who attended school regularly for about three years, during which period she received a good systematic training under Miss Hœrnle. She is giving me every satisfaction, and is a most active, bright little woman. This is the second instance of one of our pupils becoming teacher in the same school where she was taught.

'I have just now very suitable schoolhouses, all large, airy, and cheerful; they contribute to make school-life bright and happy. The frequent changes of houses have given great trouble, more especially this last hot weather. The city seems crowded, and suitable houses are very difficult to secure. Having received notice from one of the landlords to quit his house as soon as possible, as he said he was in urgent need of it himself, I had to set out house-seeking.

'At last, after many disappointments, I obtained, with the kind help of the collector, a much nicer and larger house than I ever anticipated, and in a most favourable neighbourhood. As I am the collector's tenant, there is no fear that some passing whim of a Babu may drive me out at a few days' notice.

'My great wish for a long time has been to go regularly to the numerous villages in our immediate neighbourhood. Many of them have never been visited by a European *lady*, and we might find many glorious opportunities of proclaiming the Gospel. I have occasionally gone out and spoken to the women living in the villages on the outskirts of Mirat, but they were few and feeble efforts, for my hands are already full with city work. I wish an extra lady, who has the peculiar gifts required, could be sent here, and set apart specially for village work. The eighty women visited in the city are *very few* compared with the overwhelming number of women in the adjoining districts who never hear the Gospel. But before beginning a new kind of work we must provide for what is already existing, and village work we could only carry on systematically if a third lady were sent for this department. As yet, the second lady has not come.

'I am sorry this report has to be closed before the arrival and opening of the mission box, which I expect will reach me by next week. Many warm thanks to all the friends who have kindly sent gifts, either for sale or as prizes. I am looking forward with great pleasure to the distribution of the presents, and I heartily wish that the kind givers, who have only the work and trouble of sending the things, might also share the pleasure of witnessing the treat, and the happy, beaming children's faces. But the Lord will reward them with lasting pleasure in His day. The thought of having so many sympathising and praying friends at home is a great help. Let me ask them all to continue their intercessions for us and for our native workers, that we may be filled with the Holy Spirit; and that through the power of this Spirit dead souls may be awakened to a sense of their need of a Saviour.

'E. STRŒLIN.

'MIRAT, *December* 1, 1886.'

Home Items.

1. AT the *Committee Meeting in January* 1887, two Honorary Association Secretaries were appointed, Mrs. Matthews for Hertfordshire, and Miss Gilby for Gloucestershire.

Letters were read from the Rev. R. Clark. One, dated Nov. 22d, reports the success of the Alexandra School pupils in the Lake Memorial Examination. There were thirty-six competitors from all the Schools in the Punjab—boys and girls,—and the second and third prizes were won by our girls, a boy winning the first. The second letter, dated Nov. 27th, reports the death of Miss Pigott, Assistant in the Medical Mission.

At the *February Committee* Mrs. Broadbent from Simla was introduced to the Committee, and gave encouraging reports of the estimation in which our work was held in India. She received the thanks of the Committee for the great assistance she had rendered in many ways, but especially for the home she had afforded at Simla to our Missionaries when in need of rest and change.

Mrs. Greaves was also introduced to the Committee on her return from her tour in Canada. She spoke of her reception there as most encouraging, forty-six associations having been formed; and she proposed that Mrs. Wallis, of Peterborough, Ontario, should be appointed Hon. Central Secretary for Canada in order to strengthen the tie between these associations and the parent Committee.

2. Mrs. Greaves, who has safely returned from a Mission to Canada, which God has greatly prospered, asks those who helped her with their prayers to now unite with her in thanksgiving for God's many mercies and preserving care.

'Go home to thy friends, and tell them how great things the Lord hath done for thee.'

She would also take this opportunity of very cordially thanking those friends in Canada and America who so warmly welcomed her and prospered her on her way from place to place.

The grateful thanks of the Committee are also due to Miss Wilson of Toronto for the effectual aid and constant care given to our work in Canada, and for the cleverly planned route she prepared for Mrs. Greaves in that country, upon which the success of her journeyings so materially depended.

3. A United Prayer Meeting of the various Zenana Societies, for the outpouring of God's Holy Spirit on Woman's Work in the Foreign Mission Field, was held in Exeter (Lower) Hall, on Friday, Jan. 7th, at 2.30 p.m. The chair was taken by James E. Mathieson, Esq. There was a large attendance, and representatives of seven Zenana Missionary Societies took part in the proceedings.

Praise was offered for doors of opportunity opened, for workers raised up, for blessings vouchsafed and funds provided; and prayer for the outpouring of God's Holy Spirit on the several departments of work both at home and abroad.

4. We understand that the Committee by which this United Zenana Prayer Meeting was organised consisted of one representative of each of the Societies taking part in the meeting. It is hoped that an arrangement may be made for rendering this Union Committee permanent for mutual conference and united intercession as to matters having a general bearing on Women's Work in the Foreign Field.

5. On Sunday, Dec. 26, 1886, Miss Hume of Brighton, our valued and earnest Association Secretary for Sussex, entered into rest. Her faithful service on earth is exchanged for higher and unwearied service in heaven. Whilst those who were associated with her in work feel that their loss is greater than they can express, they regard her last prayerful desires for her special sphere of labour as a legacy, to be faithfully used for God's glory. May the God of all comfort be with her friends, from whom she has been parted for a little while.

6. A meeting for prayer and praise, open to all friends, will be held (D.V.) at the Society's House, 5 *Maresfield Gardens*, on Monday, March 28th, and on Monday, April 25th, at 3.30 p.m.

7. *C.E.Z.M.S. Painting Union.*—The March-April subject for illustration is, 'The shadow of a great rock in a weary land' (Isa. xxxii. 2).

Particulars concerning this Union can be obtained from Miss F. Swainson, 22 *Ellerdale Road*, *Hampstead*, N.W.

8. *Lectures on the Women of India.*—The Rev. James Cornford, M.A. (Lecturer at London College of Divinity), has kindly consented to

deliver a course of four consecutive lectures on this subject, at 5 *Maresfield Gardens.* The first and second were given on Feb. 16th and 23d; the third lecture, on *Village Life, Itinerating Work, Educational Agencies,* will take place on Wednesday, March 2d, at 3 p.m.; and the fourth, on *Medical Missions, Hospitals, Dispensaries, etc., Home Training of Missionaries,* on Wednesday, March 9th, at 3 p.m. A voluntary examination will be held on March 16th. Admission free.

9. Miss M. A. E. Walford thanks the readers of *India's Women* for their orders for 'Christmas Hampers,' by which £5 has been paid to the Society. She has about two dozen more lined with satin, and fitted as work-baskets, which she will be glad to sell at 2s. 3d. each, post free, during March.

10. In our Prize Competition, June 1887, Class II., Mrs. Packard, Birkfield, Ipswich, will kindly give the prize of 10s. offered for the best doll in fancy costume, and Miss P. Fowler, Glebe Lands, Woodford, the prize of 10s. for the best doll dressed as a child. (See *India's Women*, p. 56.)

Foreign Items.

NORTH INDIA MISSIONS.

CHUPRA.—Extracts from *Miss L. Parsons' Journal during her first Itineration*:—

'*Friday, December 2d.*—As soon after chota haziri as possible we started off, Mrs. Ghosh going first in a palki, I in a chair, carried by coolies, the widows and two ayahs walking, Mr. and Mrs. Parsons ending up the procession on their ponies. Our baggage had gone on the day before. The tents were pitched at a place called Bagh-mara, which means "Tiger killed," and as this was a recent event, we quite live in expectation of seeing a "bagh."

'The place looked very pretty as we came up to it, situated on the bank of a winding river, with a great many palm-trees, and a few huts in the foreground. The village itself lies at the back of our tents about ten minutes' walk. It is five miles from Chupra, and has villages all round, so it might be a grand centre for work, but alas! the workers are wanting. The widows, with my sister-in-law and Mrs. Ghosh, will be able to work among the women, but my brother has no one at all to help him with the men. Our tents are six in number, and, if only pitched in England, we should look exactly like a gipsy encampment.

The tents are so cosy at night, lit up with lanterns! The floors are covered with straw, and rugs placed over the straw.

'Soon after arriving we had breakfast, and then rested, and I had my lesson with Mrs. Ghosh.

'In the evening we went into the Christian part of the village, for this is a place in which work has been carried on for years, but the Protestant Christians only number three or four families. The rest are Hindus, Mussulmans, and Roman Catholics. The native catechist asked us to go to the meeting which, on Friday evenings, is for women only. Afterwards we divided our party and paid each of the Christian families a short visit, and returned home by moonlight. After dinner the widows came into my tent, and we had singing and prayer.

'*Saturday, 4th.*—After chota haziri at seven, we had prayer with the widows, and then they started off with Mrs. Ghosh for the villages, two of them remaining to do their own cooking. At nine I had my hour's lesson with the pundit, then studied till breakfast about eleven, to which all returned, for at this time it gets too hot to remain out. The weather, to my mind, is simply delicious now; the acclimatised and the natives say it is very cold. The sun rises at 6.30, and the mornings are quite frosty; the air is so deliciously fresh, and everything looks so lovely. By one o'clock it is quite an English midsummer.

'Our tents are constantly visited, and twice a day there is a grand opportunity of speaking to a congregation of women. From five till seven we went into the village, and had a group of Mussulman women round us. Afterwards we divided into two parties. Down one lane we were met by a woman who begged us to go to her house, for she said she might not come out of her compound. She brought out a stool and mat, called her relations, and then listened attentively to the story of "The lost piece of silver." But my sister-in-law says it is generally very discouraging to talk to these women, for though you may tell them what is most simple, if you ask if they understand, they will laugh and say, "How can we? we are only women!" Some seem very eager: one old woman said yesterday, "Say it over again." They begged us to come to-morrow. Most of the children have such dear little faces, and the young girls are very pretty and graceful in their movements, but in the old women's faces one can almost trace the sin and misery of their lives: they are really ugly. Poor things! one does long that they should know the joy and peace of a Saviour's love; it seems quite impossible that they should be so ignorant.

'*Sunday, 5th.*—Soon after nine we started for church. A bare mud room, holding about forty persons. The congregation, not more than thirty, sat on the ground, a plain wooden table and stool were brought in for my brother, and Mrs. Ghosh and I sat on cane-chairs brought from our own compound. It was a nice hearty little service. I understood a good deal more than I did last Sunday, and could even join in the hymns and Lord's prayer, and follow pretty well in the reading and Psalms.

'The evening service was about four. My brother read prayers, and the catechist preached. The first and last hymns were bhajans, but the second was Luther's hymn in Bengali, to our grand old tune, and I was able to join in a good part and enjoy it. We had a stroll after church, and watched the sun set gloriously over the river. This river adds a great charm to the encampment, the bends in it are lovely, and the water is always perfectly smooth, reflecting everything most clearly. The bank slopes down, and there are always plenty of cattle and large white paddy birds, something like small storks, on the banks. Then, too, this river provides us excellent fish, which is a

treat, for otherwise *moorgies* (little fowls) would be our almost daily fare.

'We get a delicious drink from the palms called "gooi." They are not fruit-bearing palms, but every year they are cut for this juice, which tastes very like cocoanut milk. An incision is made in the trunk, and every day the same place is cut deeper, and little reeds carry off the juice into earthenware jars tied on to the trunk. The following year the incision is made higher up on the other side of the tree, so that as the palms grow up they present a rather jagged appearance.

'But to finish our Sunday proceedings. After dinner we were visited by the "Shongkirton," a native band of bhajan singers. The tunes are weird and rambling, but rather fascinating. It is a common native employment, and very good, for few of the people can read, and could not be better employed than in singing those thoroughly Gospel hymns. We had also an English Bible reading on the Tabernacle.

'*Monday, 6th.*—A nice large congregation of women round our tents in the afternoon listening very attentively. This morning Mrs. Ghosh visited an interesting leprous woman, and read to her about the leper in St. Matthew. The woman afterwards told her that she had been accustomed to worship Allah, but she now worships Jesus Christ.

'There are such numbers of jackals, and at night they make a great noise, and sometimes come quite close to our encampment. A number of pariah dogs, also, are always roaming about. The birds are very pretty, and sing more than I expected. Crows, of course, are innumerable.

'*Thursday, 9th.*—My brother had to examine the school at a village called Pepugatchee, and took me with him for the sake of the ride, which I enjoyed immensely. While he was examining the boys, and after I had taken in my novel surroundings, I looked over my Bengali lessons. A white lady seemed a great curiosity, I did so wish I had a Bengali tongue. Several sick people came to my brother; one blind woman asked him to come and see her son, who had evidently broken a rib. We found him sitting outside his hut in a miserable condition, a crowd round him. Several more sick were brought, but as my brother had no medicines with him, he could only advise and sympathise, and promise medicine if they would come for it. Any amount of medical work might be done here.

'*Sunday, 11th.*—The communion service and sermon in the morning. About twenty present, including our party. When all was ended, a man came and put a plateful of sweets on the table; these were handed round, and as it did not seem proper to eat them in church we went outside. We were afterwards told that we had quite upset the proceedings, as we were supposed to partake of this love-feast before leaving church. It is a native custom, and a sign that we love one another. The sweets are made from the juice of the palm, and look and taste like maple sugar.

'*Friday, 17th.*—I went to Bohirgatchu with Mrs. Ghosh and the widows. In the Hindu quarter we saw *kolshees* made. These are earthenware jars of all sizes, from tinies used by the children to large ones used as water-jugs. This was not the day for making them, but as I was anxious to see the process, a boy volunteered to make one, which I promised to buy. He took a large piece of mud, laid it on the axle of a wheel which was flat on the ground, set the wheel spinning, and manipulated the mud; in a few minutes he turned it off the wheel quite a pretty shape, minus the bottom, which was to be made afterwards. This afternoon he will bake it hard and red in a fire. It all reminded me of the clay in the hands of the Potter, and I did so wish I could tell the boy that just as he could make a beautiful

and useful vessel out of a lump of mud, so God could stamp and beautify his soul.

'We return to Chupra (D.V.) on Tuesday. The women of the village are quite looking forward to our return *next year*, poor things! I need scarcely repeat the oft-made request, "more workers;" but I do say, that what I have seen of the work, and the need for workers, has made me long more than ever to join in it. If only friends at home could realise the joy of the work, I do not think they would be long in saying to the Master, "Here am I, send me."'

Punjab and Sindh Missions.

Amritsar.—The death has been announced of Miss Pigott, an English Bible-woman, in local connection with our Amritsar Medical Mission. The last written words we have received from her turn our thoughts to life and victory rather than to the close of her devoted work:—

'Every time I read I have to thank God for the attention given. Truly He has fulfilled my desire to read His Word in this land; will He not complete and crown it with the promised fruit of His glory? "The husbandman hath long patience," and so must the poor Bible-woman. As for me, few are the years left for work, and great is the need and *great the joy* in the work. We are on the conqueror's side, let who will oppose.'

Little Janna.

'It is a long time since I have given you a peep into the schools. Our numbers have increased very slowly, if at all; on the whole the sight is not encouraging, but there are always individuals worth looking at.

'Janna was a Brahmin girl, very poor, not pretty, and very shabbily dressed. Outwardly she was not nearly so attractive as Golaps, a fair child, with wonderful brown eyes, who sat next her; but she was clever, and used to take great interest in the Bible lesson.

'About Christmas-time Janna got fever, a mild kind, which does not prostrate the victim, only burns away like a slow fire. The child came regularly to school, though suffering much pain, and her interest in Scripture was unabated. One day Janna did not appear; she was too weak to leave her bed, her mother-in-law told me, so I went to see her.

'Two or three lanes off I found the poor house, and there was Janna lying on a charpoi (bed frame). She was pleased to see me, and asked me to bring her books. I read when the pain was a little easier. Then she asked if she might ask the Lord Jesus to make her better. I said "Yes," and she might add that if He did not wish her to stay any longer, would He prepare a place for her in heaven.

'The next time I went the invalid was weaker, but very peaceful. She told me she had given up praying the *first* half of the prayer, and only asked for the second. A week more, and the prayer was granted. The body was burned, and the ashes taken to the Ganges; and so my story might end, but there is an interesting sequel.

'The mother-in-law told me that on the evening after the ashes were thrown into the river, both she and the husband of the child (a boy of thirteen) had wonderful dreams. The mother thought she saw Janna coming smiling towards her, looking so bright and beautiful, dressed in pure white, and that she said, "The Lord Jesus has kept His word, and given me a

home." Then the mother-in-law woke. At that moment the boy came in, saying that he too had had a dream about Janna. "How was she dressed?" asked his mother. "Like a Christian."

'Is not that a curious dream for a heathen? It looks like a peep given us of the other side, to show us how the little ones are gathered into the kingdom.'—*From Miss Dewar, November* 1886.

BATALA.—*A Day of Fourfold Rejoicing.*—We give an extract from a letter from Miss Tucker (A.L.O.E.), dated Nov. 20, 1886.

'The very handsome gift of the ladies of the Committee to Maulvie Ludrat Ullah's dear Bibi was to-day presented to her with due form and ceremony, and was received with pleasure, thankfulness, and gratification. As I wished her interesting husband to be present at the feast and presentation, I told the sick daughter softly, in English, that a present had come for her mother, and asked whether she would not like *both* parents to come to our feast. The dear girl readily assented, though usually her parents avoid being both away at the same time.

'A feast for the Christian women of Batala was spread on the floor of the verandah. We had a fourfold subject of rejoicing. We celebrated dear Miss Hœrnle's birthday, our new lady's arrival, the opening of our houses for Bible-women, and the presentation of the beautiful clock. Maulvie Ludrat Ullah made a very nice speech, which was almost a sermon, so full was it of the blessings of redemption, and the love which binds Christians together. I then, with a few words, presented the gift from our Committee. Begum received it modestly, saying that she was not worthy of it. Her gratified husband, in returning thanks, told how her devotion to God's work had been the result of a severe illness which she had had, and said that if God granted health to their daughter, Begum would resume her work for the Lord. This I feel persuaded that she would do. Nuranissa, on her sick-bed, has spoken good words, faint as her voice is and distressing her cough. Mohammedan relatives of Begum have appeared almost persuaded, and a girl in attendance on the invalid listens to bhajans with eyes glistening with tears.'

AJNALA.—*A Welcome to Missionaries and the Baptism of Converts.*

'Mr. Perkins left Government service on October 31st. His last official act had been to receive their Royal Highnesses the Duke and Duchess of Connaught, and after the public visits they asked Mr. and Mrs. Perkins, quite privately, to dinner, and had a good deal of quiet talk with them. Mrs. Perkins told me of some nice talk which she had had with each separately on mission matters. They asked many questions, and seemed much interested.

'On November 2d, Mr. and Mrs. Perkins reached Amritsar, and had I been well, I should have gone over to share in the welcome to them. As I could not, I was the more thankful for the opportunity of giving them a warm welcome to Ajnala, and felt it a great privilege that they spent their very first Sunday as missionaries with us there. They arrived in company with Mr. Clark, about 10 A.M. on Saturday. All the native officials of the neighbourhood, with a number of other non-Christians, stood with the pastor, and some Christian men awaited them at the entrance of the compound, by a green arch, with the

word "Welcome," in gilt letters. A number of little flags, and one of the banners used for my welcome, lined the drive; and ourselves (missionary ladies), with the pastor's wife, our young girl assistants, and all the native Bible-women, stood in a long line near the side of our mission house. A firework signal had been arranged, so that we had time to get into place.

'On Sunday morning we had a quiet early Communion, as we knew there would be an unusual number of non-Christians present at the later service, whom it would be a pity to shut out. The Baptism of our converts took place at the morning service, 10.30. I stood as witness for both the dear women. Mr. Perkins then preached in Urdu. The dear women were very bright and happy. Premi is a widow with three children; she came to us last year from a village about four miles from Ajnala. Most of the time she has been in Miss Wauton's Converts' Home; one of her boys is at school at Klarkabad, the two younger were baptized with their mother. She was a Mazhabi Sikh. The other woman, whose little girl was baptized with her, was a Mussulmani; she came out to us one Sunday at the end of April or beginning of May. She had been turned out by a bad husband about three years ago; most of the time since she had been supporting herself very respectably by needlework. There seems to have been a longing in her heart for something better, for she does not appear to have had any direct teaching; she heard of us from friendly non-Christians, and was brought to us by one of them.—*Extracts from a Private Letter from Miss Clay, dated Nov.* 15, 1886.

South India.

Masulipatam.—This Station has experienced a severe loss in the sudden death on November 10, 1886, of the native pastor, the Rev. Munchala Ratnam. He died very suddenly of apoplexy, at the prayer-meeting in Masulipatam. He was not ill an hour and a half, and was unconscious from the beginning. He was much and deservedly beloved.

A Disturbed Night and an Excursion.

'I have just had a suppliant here in the verandah, a boy begging for his cows. Cows, bullocks, and donkeys are our great enemies; they break through the fence, get into the compound, and eat all our rice-plants. When we can catch them we send them to the "pound," and the owner is fined. Now yesterday we caught four cows. The cow-boy begged so hard, and promised so solemnly that the animals should never again come inside our compound, that I was weak enough to let them go. This evening we caught the identical four cows, and this time I shall not let them off. The boy turned up at once. His chief argument seems to be that he has no father nor mother, so of course I must let him off. No, no, my good friend, not this time.

'This night was rather a good experience of our nights here. I went to bed happy in the thought that our garden was safe, all cows tied up, all gates shut, and our good dog Beppo watching well. I went to sleep, but woke up half an hour after—Beppo barking furiously. I had to get up and send a servant to catch a wretched bullock. Then to sleep again, only occasionally disturbed by tremendous

rain water coming down everywhere: the roof leaks very much. Fortunately it did not come on my bed, so I did not mind; it is not very wholesome to have the mat on the floor soaked, but that can't be helped. Then I awoke again, hearing some funny noise somewhere. I turned out again into the sitting-room, and looked out; sure enough, two bullocks in the verandah inspecting my flower-pots, the pride of my heart! I rushed to call the poor servant again, and went to bed. Again some dreadful noise; this time in the dining-room. Up again, and look,—only a rat comfortably perched on the top of the door. I was sorry I had not my stick. I put out the candle and tried to go to sleep, but the rats were at my candle on a chair by my bed, and I am not yet hardened to the presence of rats, so I gave up in despair, and got up. One night the rats twice tried to drag away a linseed poultice that one of our number had put on her chest; then she got tired of it, and threw the poultice on the floor where the rats could eat it without bothering her. . . . Last week was the Mohammedan "Mohurrim" as well as the Hindu "Dassa," and all schools were closed. We suddenly resolved to carry out an old plan to go to Bezwada, and then, together with the Alexanders, to go and see Kondapilli, some very interesting ruins ten miles from Bezwada. We started by canal boat. I had not been out of Masulipatam before except by steamer, so the scenery as well as the boat-life was quite new to me. It takes twenty-four hours to go to Bezwada. I had heard much of the fine scenery, but I did not expect it to be so very pretty as it is. The C.M.S. house is built on a very steep hill, and the view is just beautiful; on one side the pretty town below, then the broad Kistna, now full of water, and beyond it hills rising. On the other side, the plain, with the Ellore canal winding through it; on both sides hills so steep and picturesque, that one could hardly believe we were not fifty miles from flat, uninteresting Masulipatam! The sunset was lovely, and a grand thunderstorm was coming up, the flashes of lightning are so splendid in this country. Thursday morning at six o'clock we set off in three bullock carts, the first time I have tried this conveyance. I must say it is not exactly the most comfortable way of travelling, yet not so bad as I expected. We reached Kondapilli at twelve, had breakfast at the traveller's bungalow, and then set off for the ruins. In olden times Kondapilli was the seat of some great Mohammedan chief, before Hyderabad rose into importance, now it is only a large village, 2300 inhabitants, mostly Mohammedans. All over the town we saw grand old ruins of mosques, and caravanserais all overgrown with jungle. The castle ruins are on the top of a pass between two steep hills, the path up to it goes winding through jungle; it is all made of rather irregular stone steps, so it is very trying to walk up, and still more so to come down. The ruins are splendid! such immense walls and gateways, and oh, such a view over the plain below! At the other end of the castle there was a gateway commanding the Hyderabad road, looking down a defile between the mountains; it was just exquisite. There were numbers of large long-tailed monkeys scampering up the mountain-side, and peeping out from crevices: such funny creatures! We had not time to linger; the guide took us round explaining what the various buildings had been used for, and then we had to get down as quickly as possible, it gets dark so rapidly. We five ladies had a pretty large bedroom, but such a number of mosquitoes and red ants; they treated me most unmercifully. Next morning we started at six, and walked through the town in order to see its curious manufacture of "toys," very good representations

of native life,—some most tempting, but too expensive. We saw a number of Mohammedan "panchas" got up for the feast; they are like a kind of diminutive temple, plentifully adorned with tinsel, numerous little lamps in front, and gaily-coloured banners round. We met a very funny procession. First the inevitable drums and fifes, then a man dressed up as a tiger, or rather, not dressed, only painted, and varnished all over his body, and such a long tail! A man walked behind holding it up: it looked most ridiculous! On arrival at Bezwada, Miss Alexander and I set off in the canal boat for Masulipatam. We were quite comfortable, though there is not much room in these boats; you must creep in on all fours, and then sit on the floor, and take care you do not knock your head against the top. We had our books, and enjoyed the "voyage." The boat is pulled by four or five men walking on the shore, so it does not proceed very fast,—about two miles an hour. Sometimes the men sing,—it sounds quite pleasant. There are several locks, and when we came to one there was usually a great uproar, people shouting at the top of their voices, and the lock people scolding; especially in the night it sounds loud and disturbing. It was a marvel to me how the servants could give us such nice dinners as they did, but I dare say it was well we could not look behind the scenes!'—*From Miss Bassoë, Oct.* 1886.

ELLORE.—*Floods and their Effects.*

'Twice during the past few weeks we have been flooded. On the second occasion we threw a bank of earth across the road, which was the means of saving us in that direction, but a wall gave way in another, and the water rolled in upon us without our being able to help ourselves.

'Fortunately the water did not reach high enough to get into our rooms. The previous time we were prisoners for three days; on the fourth a happy thought occurred that it might be possible to construct a raft of some bamboos which we had. Accordingly they were tied together, and a convenient little float was made on which our teachers, school-children, servants, etc., were able to go to and fro right merrily until the waters abated, and then it stuck in the mud.

'Before this I had by my importunity gained the consent of the authorities for the construction of a wooden bridge over what in the dry weather is a bed of sand, but in the rains a stream, they promising skill and labour, and we most part of the wood grown in our compound. This little piece of engineering was finished last week, and I leave you to guess what a comfort it is to our people, as during the rains there was no getting to or from the town without wading through the water. I had no thought how it would affect others till a few days ago, when the owner of some adjoining land, a Brahmin, accosted me in a manner as if I had done something very meritorious in getting this crossing constructed, while I was only too glad to find that he and others were participators in the benefit.'—*From Mrs. Ellington, Sept.* 1886.

PALAMCOTTAH.—*Good News.*—Miss Macdonald, under date January 13, reports the baptism on the Friday of the Week of Prayer (the very day of our United Prayer-Meeting) of her head servant and his son; also, on the following Sunday, of two women at Palamcottah. She adds:—

'We have had good news, too, from another place, Pulliary, where Martha has been blessed in her work, and, please God, five families, in all about twenty persons, will be baptized. I believe this will be a year of reaping.'

CHINA AND JAPAN MISSION.

The Chinese Government and Christian Missions.

'China is giving proof of her growing fitness to enter the comity of nations. The interesting and important communication which we publish this morning, from a well-informed correspondent, on the tolerant attitude assumed by the Chinese Government towards Christian missionaries and their converts, will be read with interest by all who have any care either for China or for missionary enterprise. The Imperial authorities, we learn, have been putting out proclamations in various parts of the Empire, calling on the people to live at peace with Christian missionaries and converts. The Christian religion, they declare, is entitled to respect, since it teaches men to do right. Missionary chapels are to be protected, and anything in the shape of disturbance towards them or their congregations is to be put down and punished with the utmost rigour of the law. In one of the proclamations the people are reminded or informed that those who embrace Christianity do not cease to be Chinese. They have, therefore, an undiminished claim upon protection from the law of their country, and they owe in return a corresponding obedience to it. These words define very exactly the relations which the Chinese Government accepts, and those which it repudiates towards its Christian subjects. It acknowledges them as having a right to its full tutelary care. They are in no respect to be in a worse position than they were before they embraced Christianity, and their fellow-subjects are expressly warned not to act in contravention to this rule. But the Government is not disposed to relax its own hold upon them. They are Chinese subjects as entirely as they were before, and any demand for their exemption from the ordinary duties of subjects is set aside as not admissible.'—*Extract from a Leading Article in the 'Times' of Monday, Jan. 10th*, 1887.

On the Way Out.

PART II.

FURTHER journals, written by one of our missionaries on board the *Rewa*, have been received, and we are permitted to print extracts, which continue the narrative of the voyage from page 53.

'*Thursday, Nov. 4th.*—We passed the island of Jabethier about 8 A.M. It lies in the very middle of that part of the Red Sea, about twenty miles on either side of it. Later on we passed the "Twelve Apostles," which were a succession of rocky islands, barren, but very lovely in their lights and shades. Too hot the last few days for our cabin prayer-meeting.

'*Fri. 5th.*—Anchored about noon a mile off Aden, but not within sight of the town itself, as we were outside the harbour. We had passed through the straits of Perim in the night. The rocks as we came towards Aden

were grand, but quite bare. Just before anchoring, we passed close by a German steamer that was water-logged, and already almost up to her deck under water. She had been in this condition two days, having been run into by another vessel. Too hot to land, especially as the tanks, which are the principal objects of interest, are quite four miles inland. Diver boys were very entertaining; quite a dozen of them came clambering round us, looking like some sort of amphibious animals, for they were as much in the water as out of it. They looked exactly like brown frogs when swimming. Each had his own little canoe, paddling it most cleverly, and springing out in a second after the money, which they deposited in their mouths. When they had collected enough coppers, they would climb up on to our vessel, and beg for the change in silver. One little fellow of six years old, with such a dear little innocent face, was a great centre of attraction; he dived from the top of our vessel.

'We took on board a fresh supply of Aden sheep, a peculiar kind, looking half sheep and half goat, thin and small, with entirely black heads. We left Aden about 2 P.M., an east wind, very strong, rather retarding our progress.

'*Sat. 6th.*—Slightly pitching, a very strong east wind all day. We had our cabin prayer-meeting again; it is rather cooler.

'*Thurs. 11th.*—Days are now very uneventful. The one topic of conversation is "Ceylon,"—when we are likely to arrive, and what we shall do there. We have been able rather to enjoy the fun of the rolling to-day, I suppose we are getting nauticalised. At meals there were sudden scrambles after rolling dishes, etc., and we ourselves were swaying backwards and forwards in our chairs. The attempts to walk steadily out of the dining saloon were an utter failure.

'*Sat. 13th.*—A perfectly calm sea, and such glorious sunsets last night and to-night!—the sun dipping right down into the sea, and then leaving behind such exquisite golden clouds, relieved by most delicate grey ones in the forefront. This was our enjoyment before dinner; then after dinner we watched the moon trying to rise above some very black clouds, and such grand lightning going on all the time. Then a very bright meteor shot across the sky, keeping in sight several seconds, and followed by a long trail of light. But it is impossible to describe these beauties. "The heavens declare the glory of God."

'*Sun. 14th.* — Sighted Colombo about 10 A.M., with intense joy! Imagine what it was to see a green coast again! At Aden there was not a tree to be seen, but here the whole coast was fringed with palms, dotted here and there with red-roofed bungalows. We anchored inside the breakwater, which is a fine one, and as usual had our letters the first thing, very loving letters of welcome from India. We had tiffin about two o'clock with Mr. and Mrs. H., and then some went to the Singhalese service at three. At five o'clock we all went to the English service. It was nice being in church again after a month's absence. We had the special returning of thanks in the General Thanksgiving for having been brought safely so far. It was like a glorious summer evening, and our position in church carried me in thought to Southborough, where I remember sitting once in the chancel with the side door open, and out beyond the trunks of the trees were to be seen in the evening light. All the doors were open, and through one we could see across the green, and through the bare trunks of the palms the exquisite sunset glow. About sixty people, nearly all English, were present. After church we walked across the green in front of the compound, and down to the shore. The sky was simply lovely, but we could not stay long to watch, as the twilight is short, and it began to get dark. About 9.30 we retired, and oh, how we appreciated

our nice bedrooms! Plenty of room to turn round; two large windows, and three doors to let in the air. Mosquitoes abounded, but there were no cockroaches. We slept well.

'*Mon.* 15*th*.—After breakfast we drove in two carriages to Cotta, about four miles out. The native girls in school sang to us "Wonderful Words" in English, and "We are but little children weak" in Singhalese. The drive each way was intensely interesting, everything being so novel. The flowers were exquisite, hibiscus in great abundance, there was one hedge of it in full flower. The other flowers were all new to us. Palms, plantains, cocoanuts, orange, and jack-fruit trees, and one wild part, we were told, was the cinnamon gardens. Part of our road lay through a jungle, and here and there we came upon little villages, and such dirty shops, with all kinds of Indian fruit and wares. The little children were particularly nice-looking; but it was rather hard to distinguish between the men and women, as the men wear long shirts, and their hair in coils, with round combs. We drove back to Galle Face, and afterwards left for the steamer.

'Colombo was altogether much prettier than I expected, the roads a decided red, contrasting beautifully with the surrounding green, and the lake. The natives looked very picturesque in their bright-coloured garments. The "spicy breezes" were not very strong, but I think we got a whiff of them once or twice. We left Colombo about 4.15 P.M.

'*Wed.* 17.—Nearing Madras, but the current is against us, which has already delayed us a few hours, and we do not expect to be in until noon to-morrow. The cockroaches have increased in number and size. Some are quite as large as a mouse. We are also swarming in our cabin with tiny red ants. Rats, too, are occasional visitors. So longing for a quiet home life again.

'*Thurs.* 18.—About 10 A.M. we anchored in Madras harbour. The surf is so great that in landing we had to wait while our boat tossed to and fro, and then to give a spring off it on to the pier steps. It was a critical moment; however we got over safely, and then had such a hot walk to the end of the pier, where we got into carriages, and drove to Mr S.'s house. We saw fireflies flitting about, and also the first banyan-trees, but they were small.

'*Fri.* 19.—After chota haziri, consisting of tea, toast, and plantains, we drove to the Miss Oxley's (C.E.Z.M.). They live in such a pretty bungalow, one working among the Mohammedans, the other among the Hindus. Being Friday we did not see anything of the work among the Mohammedans, but we went with the elder sister to her school of Hindu children. We passed through the entrance into a courtyard, with rooms for various classes on either side. There were about thirty little girls, two dear little boys, and four men teachers. The children sang a hymn, and then Miss Oxley gave them part of their Bible lesson, on Acts ix., in Tamil. She interpreted some of their answers, which were so good. Then we saw some of the secular teaching, the tinies learning to count, and the elder ones writing and arithmetic, after which they came out into the court and sang some action songs. They were all high caste, and some married, none looking older than ten, and many of them with such dear little winning faces.

'When we got on board, we learned to our sorrow that we were not to go on till the next day.

'*Sun.* 21.—We had service conducted by one of our new passengers, an S.P.G. missionary.

'*Mon.* 22.—Rolling again tremendously, and all day most of us were lying on the floor of the music saloon. Those who did aspire to more comfortable places on the couches, were only flung off.

'*Tues.* 23.—Rolling gradually ceased, and we sat on the skylights, and watched the heavy tropical showers. About 8 P.M. we sighted the Sandheads, where a pilot came on board. There is a chance of our getting into Calcutta about one o'clock to-morrow.

'*Wed.* 24.—About 2.30 we bid farewell to the *Rewa*. It seemed as though our Father were showing us one little reason for the delay in Portland Harbour. We just escaped a very bad cyclone in the Bay of Bengal. The rolling we had was bad enough, but if we had been a day or so earlier we should have come in for the full force of the cyclone. Certainly we have not had a calm or altogether pleasant voyage, but times of danger have their special lessons, and I think our trust in our Heavenly Father's care has been deepened and strengthened. "Behold I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared." Your thanksgivings for our safe arrival will go up with ours, and now you must pray earnestly that God will fill us with HisHoly Spirit, and use us for His glory.'

Our Working Parties, etc.

TO the hundreds of kind friends who have helped in preparing gifts for last Christmas distribution and annual prize-givings some of our missionaries must speak for themselves. Many tell of the safety and suitability of the articles forwarded.

From Calcutta, where many hundred dolls had been sent, our missionary writes: 'A thousand thanks for the beautiful supply of dolls. We shall want them all for our large family when the prizes are given. It is pretty to see the pleasure of the girls with their presents. . . . All our children will be so charmed.'

From Dera Ismail Khan, where our missionary has worked courageously during the past year amidst loneliness and weakness, it is cheering to receive such a word as the following: 'I do not know how sufficiently to thank the kind friends who have been working for us; the dolls are charming, and also the patchwork; my children are anxious to begin working upon it. The Scripture pictures are just what I was longing for to brighten the walls of my Hospital. I could not get such as these in India, and the native Christians are delighted with them.'

Again, thanks and suggestions come to us from South India.

From Palamcottah, referring to the use of the dolls, etc., in the Branch (heathen) Schools, our missionary writes: 'The prizes are a *great* help; indeed, I do not know what I should have done without them, to encourage the children to come regularly. The contents of the two boxes are greatly appreciated;' and from the same place, but from our missionary labouring

more directly in Zenanas, we have useful hints: 'Our work is chiefly among the women, who greatly value the pieces of material, and the canvas and wools, and the fitted work-bags, especially if they contain scissors, needles, cotton, and thimble. Crochet- and knitting-needles are also very useful.'

Once more, from Masulipatam, where the pupils are so numerous that nine hundred small gifts have been asked for annually, we have the following note of gratitude: 'Boxes arrived. Plenty of things. Very many thanks. We are delighted. The gifts come like a breath of home.'

Correspondence.

(*The Editor disclaims responsibility for the opinions of Correspondents.*)

HER MAJESTY'S JUBILEE AND ZENANA MISSIONS.

DEAR EDITOR,—I am a subscriber to the C.E.Z.M., and beg to express my readiness in joining in an offering on the Jubilee of our PROTESTANT Queen.—Yours faithfully, A. K. G.

DEAR EDITOR,—I think that many in England and India will gladly respond to a 'C.E.Z.M.S. Missionary's' proposal of a Jubilee Fund.

May I offer two suggestions?—

1. That there shall be no canvas, but that notice shall be given in the magazines that such a fund is opened, and that thank-offerings[1] will be received at a certain time—perhaps June 20 to 28th.

2. Can the Committee name any definite want, such as scholarships, schools, or a hospital ward—something that can be in the future pointed to as a memorial of Queen Victoria's Jubilee?—Yours faithfully,

AN ASSOCIATION SECRETARY.

Praise and Prayer.

PRAISE.

1. FOR new work opened in Kanjanagar. (See Miss E. F. Mulvany's Report, p. 72.)

PRAYER.

1. For several converts connected with the Barrackpore Converts'

[1] Five pounds have been already sent in for this purpose.—ED.

Home, who have given cause for anxiety and sorrow, that they may be more deeply taught of God's Holy Spirit, and learn to know Jesus Christ as their Saviour from daily sin.

2. For a Zenana pupil purposely withheld from hearing the Gospel she had learned to know and love. (See Miss Pinniger's Report, pp. 86, 87.)

3. For a special revival of spiritual life in the Native Church.

4. For all converts, especially those from Mohammedanism; for one nominal Christian in particular, whose unsatisfactory conduct and repeated threats of returning to Mohammedanism are a constant source of sorrow to his consistent Christian wife.

NOTICE TO READERS.

The Bible Study kindly promised by the Rev. Dr. Butler is unavoidably deferred till a subsequent number.

Notices of Books.

Shall I go? Thoughts for Girls, by One of Them.—In our September-October number for 1886 we published some verses, written specially for *India's Women*, entitled 'To-day,' by G. M. P. These verses were read in America, and inspired the author of the pamphlet which has been brought to our notice to send out an earnest appeal for girls to—

'Offer themselves to-day
To the service of the King.'

The charge of Christ at His ascension to go to the 'uttermost part of the earth' is represented as a precious legacy, and an opportunity for each one to prove her love and gratitude.

This pamphlet is furnished with a statistical table of the Women's Boards of Foreign Missions, and amongst them appears the Church of England Zenana Missionary Society. We could wish that the author had had more recent information. The number of our missionaries, which is given at 47, will be found in our latest tables to be 91, besides 48 assistant missionaries. Reference to the Statistics of Mission Stations, published in each number of *India's Women*, will show that our other agencies are also larger.

The author of *Shall I go?* throws out a suggestion and calculation which seems to bring nearer an object that the majority of its readers will probably have in view:—

'If but ten millions out of our 14,000,000 female communicants would so work that during the next fourteen years each would reach 100 souls, the whole unevangelised world would hear of Christ before 1900.'

This pamphlet, which is written in a very bright and interesting style, can be obtained at the office of the *Missionary Review*, 436 West 20th Street, New York. Single copy 5 cents, 12 copies 50 cents, 100 copies $3.50. Any profits will be given to Foreign Missions.

True Rest, by M. C. C. W. Mack, 38 Park Street, Bristol.—A text-book with original hymns to illustrate passages of Scripture, arranged under eight heads, of which the initials form the acrostic *True Rest*. The hymns are well adapted to comfort and encourage workers for God, whether engaged in active service, or in the labour of prayer and waiting.

Notices to Correspondents, etc.

*** *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*

*** *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*

*** *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*

*** *All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee*, MRS. SANDYS, *Glendhu, Harrow.*

ERRATA.

IN our last number, a letter printed on page 40 should be dated 12th November '1886,' and not '1884.' On page 49, line 10, for 'February 15,' read 'October 15.'



HER MAJESTY THE QUEEN, EMPRESS OF INDIA.

INDIA'S WOMEN.

VOL. VII. MAY—JUNE 1887. NO. 39.

Fifty Years.

A JUBILEE HYMN.

THE skies are flushed with rosy light,
And all alive with singing;
A golden dawning treads the night,
Beneath its mirthful springing;
A gleam is on the moaning main,
A voice o'er mountains hoary,
The hills re-echo to the plain
A song of grace and glory.

Tell out the tale of Fifty Years,
For blossomed hopes have fruited;
A harvest springs from blinding tears,
By joyous toil recruited.
Peal out the march of gladdening Truth,
Its deathless empire winning,
Sweet bringer of eternal youth
To nations old in sinning.

Where crept the scanty vanguard on,
'Mid balanced trust and terror,
Now thousands shout the battle won
Within the gates of Error;
Where few in timid worship bowed,
From heathen ranks invited,
Emmanuel's millions kneel—a crowd
In loving troth united!

The tread of Science on the hills
With mighty footfall presses,
The unwearied hand of Progress fills
The yawning wildernesses;
The mountain crumbles to a plain,
The valley seeks the level,
A highway stretches out to gain
The citadels of evil.

The heavenly light that points our path,—
Shall sloth or discord hide it?
The Master's gift, to him who hath,
Shall grow, if he divide it.
Proud empires scatter as the dust,
If held for mere possessing;
Power is eternal, when the trust
Is used alone for blessing.

Go, favoured land, ring out the strain,
In love and zeal undaunted,
Till Christ o'er loyal hearts shall reign
Where'er thy flag is planted!
Till Fifty Years come round once more,
And hear in every nation
A voice that sings by sea and shore
The Anthem of Salvation!

F. H. WOOD.

ST. PAUL'S, NORTHAMPTON.

The Harvest from the Dead Corn-seed.

THOUGHTS ON JOHN XII. 24.

BY THE REV. J. E. MATTHEWS, M.A.

'Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.'

HERE is the great principle of all faithful work for the Master, the grand secret of success in the Kingdom of God. No wonder that this passage has been a favourite with all true-hearted missionaries. No text of Scripture seems to have had a greater influence on the minds of those eminent missionaries, Henry Martyn and T. T. Ragland.

As to the natural law here referred to, that the *death* of the 'bare

grain' when sown in the earth does not only precede, but is the condition of, the after-life and fruitfulness of the plant; or, to quote the apostle's words, that 'the seed which thou sowest is not quickened except it die,'—it is familiar enough. Pluck up that blade of wheat or plant. There is manifest decay of the original seed, yet the identity of the plant with that seed is unquestioned. There is life out of death. It is the same, yet not the same; for 'thou sowest not that body which shall be,' and 'God giveth it a body as it hath pleased Him.'

But what is the truth which underlies this figure? and what are its lessons for us workers in the missionary cause? Let us turn (1) to the *preceding* context for the *interpretation*, and (2) to the *succeeding* context for the *application*, of these words.

It has been well said[1] that 'these men from the *West* at the end of the life of Jesus set forth the same as the Magi from the *East* at its beginning; but *they* came to the *Cross* of the King, as those to His *Cradle*.' Their message is, 'Sir, we would see Jesus,' would learn of Him, converse with Him, know Him. And if we had more of the missionary spirit, if our hearts were not chilled and our ears closed by selfishness and worldliness, how often would such voices reach us from poor heathen and Mohammedans now lying in darkness!

But what was there startling here? If Herod the Tetrarch of Galilee, who was then at Jerusalem (Luke xxiii. 7), 'was desirous to see Jesus of a long season;' if the Pharisees themselves (John xii. 19) were fain to own that 'all the world was gone after Him;' is it surprising that these strangers who had 'come up,' according to their wont, 'to worship at the Feast,' should likewise wish to see Him? But He who 'judges not according to appearance' sees clearly and at once what others discern not —the *inner* character of events, their true import, their bearing on God's great redemption-plan, because His eye is fixed singly on His Father's glory,—He looks on things as they are, He beholds them in the light of eternity. So when the visit of these Greeks is announced, their appearance betokens to Him the near approach of that time when His words (presently uttered, ver. 32) shall be fulfilled, 'I, if I be lifted up from the earth, will draw all men unto Me'—not merely 'when,' but '*if*,' for that 'lifting up,' that 'death which He should die,' with its implied *curse*, was the *condition* of that attraction. Hence the reply to those Greeks, through their spokesman (ver. 23), 'The hour is come that the Son of Man should be glorified,' *q.d.* 'The hour chosen and fixed in the Eternal Mind, towards which all the preparations of God and all the aspirations of man have been pointed—the hour for My exaltation is come. It is "the third

[1] Stier, *Words of the Lord Jesus*, in loco.

day" when I shall be "perfected" (Luke xiii. 32). The visit of these Gentile strangers assures Me that it is near, even at the doors. For beyond the horizon of these present things and passing events I see the glorious harvest of immortal souls, gathered safely into the heavenly garner, given to Me in the everlasting covenant by My Father, and *then*—in the great Harvest-home which is "the end of the world" (Matt. xiii. 39)—to be possessed and enjoyed by Me for ever. But before that harvest can be reaped and gathered, the "corn of wheat must fall into the ground and die." I AM THAT CORN OF WHEAT. My glorification must be through My death, now so near. That harvest is the fruit of My sufferings, the reward of My travail of soul.'

Here was 'the path of life' which Jehovah 'showed' to His righteous Servant, and which He was to tread alone. He was to 'pour out His soul unto death,' and *then* He 'should see His seed'—that 'seed which shall serve Him, and shall be counted to Him for a generation' (Isa. liii., Ps. xxii.). And even *as* 'many were astonished at' Him, at His 'visage so marred,' etc., '*so* shall He sprinkle many nations' with the blood of the covenant wherewith He purchases and purifies His people unto Himself. How does that Psalm of the suffering Messiah (the 22d) bring out this doctrine of the abundant harvest from the dead Corn-seed! He who has prayed (ver. 1), 'My God, My God, look upon Me; why,' etc., and again (vers. 19, etc.), 'Be not Thou far from Me,' 'save Me from the lions' mouth,' afterwards speaks of the 'congregation,' yea, 'the great congregation,' in which He sings Jehovah's praise; and further, as the result and reward of those sufferings, that patience, '*all the ends of the world* shall remember and turn,' etc. (ver. 27).

'Abideth alone'—it is the exact description of the *selfish* soul; its life is uncommunicated, does not pass on, is a solitary thing. The Lord Jesus was the *very opposite* of all this. He 'emptied Himself;' 'He pleased not Himself;' 'Though He was rich, yet for our sakes He became poor,' etc.; He was 'cut off, but not for Himself.' He was always 'the Lamb slain.' He would not, He could not, 'abide alone.' 'For the joy that was set before Him, He endured the cross,' etc. Had it been otherwise we sinners should have lain down in a burning hell for ever. And shall we count it hard that, in return for such love, for such a sacrifice, He should bid us love Him with our heart's deepest love, and serve Him with lifelong devotion? (2 Cor. v. 14, 15.)

When I look into my own heart and see the corruption lurking there; when I behold God's Church divided, distracted, unholy; when I hear of the wickedness rampant in the great cities of favoured, Christian England; when I think of the unrestrained evil and unpitied misery of heathen

lands; or when I gaze at the 'Plea for Missions,' the missionary card over my study mantel-shelf, which tells of 1000 millions of Mohammedans and heathens waiting for the Gospel—I am tempted to ask, Will the 'kingdom' ever 'come'? will these 'offences' (Matt. xiii. 42) ever be 'cast out'? will those 'other sheep' ever be 'gathered'? But, cheer up, my soul! Jesus shall have a full reward—the joy, not of the reaper merely, but of 'the Lord of the harvest,' who views His garner full. We have absolute security for this, for the Corn of Wheat *has* fallen into the earth and died. It cannot abide alone. It must 'bring forth much fruit.' 'There shall be a *handful* of corn in the earth, upon the top of the mountains; *the fruit thereof shall shake like Lebanon*' (Ps. lxxii. 16). Soon it will be found that not one precious golden sheaf has been lost. Soon the 'great multitude whom no man can number, of all nations,' etc., shall sing the new eternal song, 'Salvation unto God and the Lamb.' *There* is the 'much fruit' from the dead Corn-seed. *There* is the dying Saviour's ample recompence.

But who are these that sing that song? 'These are they that came out of great tribulation, and have washed,' etc. Mark that first condition, 'They came out of great tribulation.' The same Divine law prevails for the disciples as for their Master. And in the verses that follow this memorable verse 24 of John xii., the Lord unfolds this truth: 'He that loveth his life shall lose it,' etc. It is one of the axioms of His kingdom which the Lord has on four distinct occasions laid down.[1] If these Greeks would 'see' Him, know Him, follow Him; yea, 'if any one would come after Him,' the Saviour will show the path, and leave His plain footprints therein. But let the disciple count the cost, for 'whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple' (Luke xiv. 33). A religion short of this is not the religion of Jesus. There must be 'conformity to Christ's death' if we would 'attain to His resurrection' (Phil. iii. 10, 11). We must 'hate our life in this world.' We must be willing to 'lose it' for His sake.

Are we daily learning this lesson? Do we understand these things? Can we joyfully say with the Baptist, 'He must increase, I must decrease'? with Paul, 'Yet not I,' both with reference to our life in Christ (Gal. ii. 20) and our work for Him (1 Cor. xv. 10)? with the sons of Zebedee, when they were beginning to learn this lesson, 'We *can* drink of this cup'? Are we content to be lowly—to be nothing, to 'die daily'? Are we glad of our 'infirmities,' because they drive us to the Strong One for strength? glad that our victories should be His victories in us and by us? our

[1] See also Matt. x. 39, xvi. 25, and Luke xvii. 33.

triumphs, His triumphs over us? Then are we Christ's disciples indeed; then are we entering into this rule of His kingdom, 'Except a corn of wheat,' etc.

Yes, and we shall 'bring forth;' we shall 'gather much fruit,' 'fruit unto life eternal' (John iv. 36). And He has 'ordained' us unto this—nothing less. If we give up the present for the eternal, we lay out our talent to the best interest. God demands nothing, but He compensates the surrender with something far better (Mark x. 29). We may seem to lose all for Him. Well, it is 'but for a moment.' Soon will come the 'Well done!' from our blessed Captain's (Heb. ii. 10) lips, and the many 'crowns of rejoicing,' won by His grace, all to be cast at *His* feet who alone is 'worthy.'

A Tour in the Villages.

BY MISS DEWAR.

IN our May-June Number for 1886 we printed a journal of the camp life of one of our missionaries, under the title 'Itineration.' A similar journal of a fortnight spent in the villages round Amritsar has been received this year. This evangelistic work is undertaken in addition to the ordinary Zenana visitation, and is distinct from the 'Village Missions.'

'SAID MAHMUD, *November* 15, 1886.—Exactly a year to-day since our last tour. This time we are three—Miss Lonie, Mai Susan, and I,—a merry trio for the campaign. Of course there was the usual bustle in the morning,—books to be looked out, medicines to be selected, and last, but not least, the *bail gari* to be packed.

'"What a heap of things for three people!" says a new arrival. Yes, indeed; but the "heap of things" means furniture for bedroom, dining-room, kitchen, and stable—in fact, all our worldly goods for the time being. First go the tents, then the camp-table and chairs, then beds with the legs on end—each leg a peg to hang pail, kettle, and various other articles. Quite a tower it looks; and what a chattering amongst the builders there-of! But at last the happy moment arrives when the bulls are harnessed, and the whole cavalcade disappears, kettle and all!

'A few hours after we—the trio aforementioned—followed in the *tam-tam*, sharing the limited space with our black dog, medicine-boxes, books, etc. A short drive along the Lahore Road, and a still shorter one across fields, brought us to Said Mahmud, whence I write. The entrance to the village does not boast of any peculiarity, but is like that of all the other hundreds of villages for miles round—namely, an open space of brown dust, flanked by an *evergreen* pond and a background of mud huts—all this enveloped in a dim haze of smoke; for it was evening when we arrived, and in each house the last meal of the day

was being cooked. Two little ragged boys who were standing by told us where our encampment was. We followed their direction, and found our tents pitched by another pond, in which two buffaloes were joyfully swimming.

'After getting everything settled for the night, we drew our chairs outside, and very soon were surrounded by a little circle of visitors. I was much reminded of the words, "This people honoureth Me with their *lips*, *but*—" Alas for the "*but*"! How very far their hearts have gone! How they cleave to the dust! They are a religious people, and can *talk* readily enough. The conversation turns naturally upon religion. Susan had a long talk with an old Mussulman, who seemed to be more straightforward than the rest, but who assented, perhaps too readily, to what was said. To-morrow we hope to spend amongst the women, and begin our attack with some of the very nice pictures lent us for the occasion. All our visitors have gone now, and all is still, save the Persian wheel winding slowly round, telling of thirsty ground being watered, and the quiet stars above remind us of an Eye that never sleeps.

'*November* 16, *Tuesday evening*.—Sowing-time over for the day, and here we are again under the stars, looking back on the varied experiences and the different kinds of soil. The first house we went to was that of a Sardar, a descendant of Rangit Singh. The ladies are old friends, so they gave us a kind welcome. A very intelligent old woman came in, and seemed interested, but it was difficult to convince her that "good works" cannot save us. An amusing discussion about our nationality ended the visit. A very old lady, nearly blind, asked if we were "*Punjabis;*" whereupon a younger woman sharply replied, "Can't you see better than that? They are *Kashmiris!*" The matter being referred to us, we said that we were English, but that made little impression on their limited ideas —*Wilayat* (England) being to them a place *somewhere* in the Punjab!

'Our next visit was in a Mohammedan house. Soon a motley crowd of women gathered round us. Poor neglected minds! One said, "We cannot understand *anything*." They tried to listen, but very little seemed to sink into their hearts. Still they *did* learn the prayer, "Create in me a clean heart," and they promised to use it daily.

'After spending an hour or so there, we went to a Hindu house, where the mistress was, if possible, more ignorant than her compeers, but also more affectionate. The women there seemed to look upon us as sisters, and the old lady stroked my hair in the most motherly fashion! Of course we sang hymns and bhajans, and showed them pictures, but with little effect apparently, and we left the house feeling just a little disheartened at the *very* little we had been able to do.

'We had reached the banyan-tree just outside the village, and were turning our faces tent-wards, when a man came out of one of the houses and asked us to go in. "My brother has been telling me about what he heard last night at your tent door," he said; "I want to hear too!"

'How refreshing a word of real awakened interest is! All weariness vanished as Susan and I entered, and soon we were comfortably sitting on a charpai, placed a little too near a calf for the latter's peace of mind, for he kicked and plunged and pulled at his tether, to the danger of his neck. On one side sat the lady of the house, chopping mustard leaves for the supper; opposite was a cow enjoying a repast of "Chari." The man was very much interested in all that Susan told him, and was especially anxious to hear about the "Resurrection." Another, who joined the group later, was equally attentive; then our friend of

the evening before appeared — the one I thought was so straightforward. He promised that he would come again to see us ; and he kept his word, and brought several others with him. We had the quietest circle of listeners, from gloaming till quite dark, all interested apparently, and loath to go. They say that they will come back again to say "Good-bye." One little incident I forgot to mention. When our friends came to see us there was nothing for them to sit upon. On my apologising for the lack of chairs, an old white-headed man said, while seating himself on the ground, "What can be better than God's carpet?"

'KHAPARKHERI, *November* 17.—We had planned to visit a village in the morning on our way to Khaparkheri, our present halting-place ; but dark clouds and frequent showers seemed anything but propitious. It seemed so strange that our onward march should be hindered ; but after waiting a while we found that the seeming hindrance was only one of God's appointments, and that we were kept back because there was some work to be done.

'We had ordered the *tam-tam*, and were debating whether it would be possible to take up the wet tents without injuring them, when Susan came to tell us that the Sardar of Ghainpur had come to see us. Now, as Ghainpur is the very bigoted village where I had met a cold reception last year, this visit was an unexpected pleasure. Clearly our duty seemed to stay ; so we sent away the cart, and sat down again for a chat with the Sardar, and three white-bearded Sikhs who accompanied him. As far as one can judge, the old man was a seeker after truth, and had come "to find the way to heaven." After telling him about the "Way" and the "Life," I gave him a Punjabi text-book, which he took gladly, and promised to read one text daily.

'When our visitors departed, we found that a fresh breeze had risen, and that the warm sunshine was rapidly drying our tents. The way was open for us to go forward, for our work was done. A short drive brought us to Guru bu Wadali, which we visited two years ago for the first time ; but Susan has been visiting it regularly ever since, and is well known. Through her influence we were invited into several houses. We went first to the Ala Lambardar's house.

'It was not a very satisfactory visit ; the women kept coming and going the whole time, and finally, we were left with a very old woman and a mite of a child, neither being in the listening mood. There was something wrong evidently ; the men had frightened them, so we went off to join Susan, who was in the second Lambardar's house. This was even less promising than the last. We found Susan sitting on a log of wood amongst a crowd of men—not a woman to be seen! The Lambardar welcomed us by a growl, and as he did not offer us a charpai, we sat down on the wood. After making sundry inquiries about the crops and the cattle to ingratiate ourselves, I ventured to ask if we might see the ladies of the house. "No!" said the old gentleman with another growl, "*they* don't wish to see you!" "All right," I said, knowing that a way could be opened for us in spite of the men.

'We were sitting in the outer yard, which was separated from the inner and more private apartments by a thick wooden door. Presently a bright black eye peered through a hole in the door ; then we heard subdued whispering going on within ; then the door gradually opened—and —behold, the ladies! One had sore eyes, and wanted medicine. Would I go in?

'The old tyrant was quite taken aback at the sudden turn affairs had taken, but he could not refuse admittance now. Indeed he must have felt somewhat surprised to see us marching into the sanctum and shutting the

door behind us—*shutting them out!* We had time to make friends while the boxes were being brought, and the few "simples" administered opened their hearts still wider; so our visit did not turn out so badly after all.

'But our nicest place of call was the last—a house where a child had lately died, and the poor mother was ill from excessive weeping. The need of help placed us on a friendly footing at once, and we were able to speak of another kind of medicine more precious still. It was quite dark when we arrived, so we could see little of the people. Of course there were plenty of little boys squatting on the ground outside the door watching every movement, but no visitors, so I have had a long uninterrupted evening to jot down a few particulars of another day's work. The dark rain-cloud has rolled away towards Amritsar, or further, leaving us a bright starry sky and sweet freshened air.

'*November* 18.—Bright sunlight greeted us this morning; every bit of grey had disappeared. We went first to see the Mission School, and found about thirty-six men and boys. After hearing some of the pupils read we paid a visit to the *Sardarni*. In case any one might be misled by the name "Sardarni," which means "chieftainess" or "princess," I will take the reader into the house and introduce the lady in person, beginning from *without*. First of all let the reader picture a narrow lane, or rather a gutter—a dry one—between mud huts. The huts are placed with their backs towards the street, so resembling a wall on each side. We walk in single file, followed by a crowd of boys, till we come to an opening, which resembles neither a gateway nor a door, being simply a square place where one house in the row might have been left out.

'This opening leads into a courtyard, where every one can go; but our business is in the Zenana quarters, so we turn to the right, and come to another doorway without a door—about which two fat buffaloes, three calves, and sundry other animals are feeding, bellowing, running about, as the case may be. Finally we reach the inner court—also filled with animals—and after threading our way by a stray spinning-wheel, a turned-up charpai, and a few feeding troughs, we make our salaam to "Basant Kor" (the Princess of Spring), who is sitting on a little low charpai in the midst of her worldly possessions.

'She is a handsome woman of about forty; her face is of the gipsy caste, and her dress is grander than we generally see, for is she not a great woman? First of all we notice her "kurta" or jacket, which is of a bright grass green—outside the sleeves are heavy gold bracelets, or elbowlets, for they encircle that part; the lower garments are red, and the shoes are the queerest of all; a piece of carved wood, shaped somewhat like the human foot, with an upright peg at the end for the big toe and first toe to hold on by. I forgot to mention that her ladyship wore a pair of socks knitted English fashion with the addition of a Punjabi improvement, namely a little bag for the big toe like the thumb of a glove.

'As Basant Kor can read, and is more intelligent than the general run of women, we were able to teach her more—but her heart is filled with the "many things," and it is often difficult to recall her wandering thoughts. People at home can have no idea how nearly impossible it is to fix an uncultivated mind steadily to any one subject. I listened to a conversation Susan had with a villager to-day—*not* Basant Kor—*quite* an ignorant woman.

'"Come, X., I am going to show you a picture and tell you a pretty story about it," said Susan, just as one would tell a child.

'"Good!" replied X., looking pleased; "begin."

'"The woman in the centre of the

garden," commences Susan, "is mother Eve—your mother and ours, you know!"

'"Oh!" (a favourite expression, which can mean everything, according to her tone of voice).

'"She is looking at the forbidden fruit," continues Susan.

'(X. aside to a servant—"Don't forget to put plenty of pepper into the pot," then turning to Susan) "Ah!"

'"And this is the serpent," explains the teacher.

'"Indeed!" says the pupil, casting an anxious look behind—"*and* the onions!"

'And so on! This is a dark picture; but true, and one which we meet with oftener than we would. To-day the background shading predominated. We were received with great kindness, and our message with some acceptance, but oh! the thickness of the darkness which broods over the women! As it was still early in the day when we returned to our tents, Susan and I set off across the fields to Thanda, a village which we visited before, and where we made the acquaintance of an old woman called Bhagan. So we expected a welcome, but were not prepared for the enthusiastic reception which awaited us. Scarcely had we entered the village, than our friend Bhagan, a stout old lady, appeared, and before I could say a word, I found myself tightly embraced, and almost lifted off my feet by the energetic hugging. Then she let me go and performed the same kind attention to Susan. After which she took us to her home. We had a good time in the village. The "common people" listened gladly, some even eagerly, to the Gospel message.

'When we left, Bhagan followed us, and walked a long way through the fields with us till we came to a quiet place. We sat down on a ridge between two fields to have a talk—for that was what Bhagan had come for: "there was such a noise in the village," she said, "I could not hear anything."

'She began by telling us some of her troubles, the one which seemed to weigh heaviest being the sickness and death of a young buffalo she had been rearing. Was that a sign of God's anger? she wondered. Susan said that God often sends troubles to make us think. That seemed to be a happy suggestion, for Bhagan looked pleased. By and by the conversation turned to higher things.

'Looking at Susan's chaddar (a white one), she said, "If I could find a *dhobi* (washerman) who could wash my *heart* as clean as that cloth!"

'"There is One who can," said Susan, with one of her bright smiles.

'"I have been looking for years, but cannot find any one."

'We told her whom *we* had found, and I think she listened with all her heart. So there are seeking souls, after all! We need not have felt so hopeless this morning, as there is generally gleam after gloom.

'*Thathgar, Nov. 19th.*—Before leaving Khaparkheri we said good-bye to our friends. First we went to the Sardarni. This time the lady was much more inclined to listen, and although she turned round once or twice to tell the cook to be careful about the *ghi*, her attention was easily regained. Of her own accord she told us the meaning of the picture of the "Lost Sheep," and explained to some other women what "The man and his burden" meant,—the burden of sin and the cross of Christ.

'A little cripple was sitting by who listened very earnestly, and he could read too. How his little thin face brightened up when he got a book! Leaving that house, we went to a carpenter's. A great crowd gathered in the little room, and about a hundred tongues were in motion. The noise subsided when we began to sing the favourite Punjabi bhajan, which seems to go straight into their hearts. Then one of the boys who had heard the

story of the Lost Sheep told it over again, with some original additions.

'When we rose to go, one of the elder women made me sit down again, as she had something to say. She told me that she believed that Christ was the Saviour (Susan visits the house occasionally—so they know more than the average), but what was she to do, being so stupid? I told her that there is a heavenly Teacher, and that she must pray daily that God would send Him to her. "I have prayed to God for years," she said rather sorrowfully, "but He does not answer me." I told her that it must be because she did not pray in the name of Christ. She learned the simple prayer for the Holy Spirit. Then after repeating it till she knew it well, she looked up in such a touching childlike way, and asked, "When do you think I will get an answer?"

'So our visit in the village ended; but just as we were putting our books into the tam-tam, we were stopped by a *fakir*, who was standing in his little garden,—such a cool, shady place. He had been a listener in one of the houses, and wished to hear more. As we were talking to him, three women came up breathless, as they had run all the way from the village. They had just heard of our arrival, and had come forthwith to see and hear what was going on, but we had gone: could we not wait a while and tell them something?

'The plea was irresistible. The hospitable *fakir* drew aside a part of the thorn hedge which enclosed his garden, and invited us to rest in the shade. So we sat down on God's carpet with our little group all around us. We had a lively time, the people were so attentive and eager. The three women — mother-in-law and two daughters—were our chief listeners, especially Hukuni, the old one. She was full of regrets and good wishes when we departed, and said that Susan had stolen her heart and was taking it away with her. We left several copies of the imperishable Word behind.

'So the grey of yesterday was only the lining of the blue to-day! It would be neither new nor interesting to tell how we floundered about in rough fields in search of the next village, and how it was that two hours went ere we sighted the mud walls and the one square tower of Sangua.

'We sat down under a grand old banyan, while mother Susan went to prepare the way. The good folks often fight shy when we all go in a body. A *jhat* and several others drew near to inspect us, so we drew their attention to the tree and asked how old it was, and so on. They asked if there were any banyans in England. When we said no, they were very much surprised, but when they heard that neither plantains nor mangoes grew there, their surprise changed into pity, and there was a chorus of "O ho!" and, "What do you live upon?" Then they exchanged looks significantly, as much as to say, "That is why they have come to India."

'By this time the *chuprassi* came to call us to the Lambardar's house, so we gladly followed him. We found a lot of women both in the yard and on the adjoining roofs. All seemed inclined to be friends, and were evidently lost in admiration of our attire! "Might we touch your *topis?*" We handed them over, and "Wah! Wah!" echoed from all sides, followed by exclamations like the following: "What a lovely veil!" "What charming spectacles!" (blue goggles), "but why did we not wear just a little ring in our noses?"

'The Lambardarni was nice, but painfully shy, so the old *Sas* (mother-in-law) did all the talking. Some sick people came for medicines, and as the different mixtures were being doled out, Susan gathered all the others round her to hear a story. "Oh! a story!" All chattering ceased, and the old mother had a group of open-mouthed listeners,

as attentive as any story-telling granny could wish.

'So the visit was successful, doing just what was intended, making them wish to see us again. A short walk across the nearest approach to a lane we have seen hitherto brought us to our tents at Thathgar.

'*Nov.* 20*th*.—Several people came to the tents for medicines, so no one was afraid of us when we went into the village. Of all the hundred women we saw, only two were in the least intelligent. One had heard something while staying at a village near Ajnala, so was more enlightened than her sisters. They liked the hymns we sang, and the story of the "Silly little Lamb." What a useful picture-book it has been! We saw the heads of all the principal houses, and I think we have opened the way for another visit. Our tents had already gone, so we drove to Ibban.

'In the afternoon we went to the village to make friends and prepare the way for Monday. It was as successful as first visits to new places generally are. To-morrow we intend to go into Amritsar for the morning service—to get refreshed again before another week's work in the dark shadow round the city.

'*Nov.* 22*d*.—Our preparatory visit on Saturday evening did some good, for, on arriving, we found some of the people expecting us. Also some who had ailments were ready, because we had promised to bring some medicines.

'Our first call was to the second Lambardar's house. That was not very successful. The women were busy cooking, so they told us to sit on a charpai, out of sight, but within reach of the smoke, till they were ready. We did so, and soon got a few patients, and Susan a noisy audience. Amongst others—a woman suffering from fever came for "diwae."

'Not wishing to waste quinine, I administered a dose on the spot to know how she took it, and if she would be likely to eat any more if I left some. What a to-do she made, to be sure! All her features crumpled up into nothing, and she screamed, "I am poisoned, hai! hai! And none of my people are near!"

'Another attempt was more successful. An old woman groaning with toothache, came crawling towards us. A Panjabi, if sitting, does not get up and walk towards you, she gradually advances in the sitting posture. I gave her something which she immediately applied. Fortunately the pain subsided. With a pleased, puzzled face, she turned to a sympathising friend, and said, "There must be *jadu* (sorcery) in this bottle!" Of course all kinds of sufferers came thronging round, reminding us of a time when crowds of the halt and lame pressed round One who could heal them all; also reminding us that we can do so little.

'It is grievous to have to send so many empty away, and as our remedies are of the simplest kind, there are many such. Better success attended us at the chief Lambardarni's. Two or three bright women, the mother-in-law, and daughters, formed an attractive foreground, set off by a dense background of poor incapables, who say, "No, Yes," and "Just so," to everything you say. They were much interested in the "Silly little Lamb" who strayed away into the wood, and was chased by the wolf, etc., and saw the analogy readily enough, but they are always too ready to say that God is good, and will save us somehow!

'An old lady remarked that our words were like *ghi!* If they would only eat them as they do *ghi*. There was only one man in the place who could read, so we only left one book behind. The way to our next encampment lay along the canal, then for a couple of miles on the *Tarulai* road, a pleasant change after hedges and ditches, and quicker too. It was late in the afternoon when we reached Chabba.

'*Nov.* 23.—Early this morning I was wakened by the sound of some one talking outside the tent. The words—"shepherd," "wolf," "lost sheep," told their own tale. Who the story-teller was remains unknown, but it is satisfactory to know that such a good story is floating about. As we intend staying two days here we planned a visit to Mandiala, a village about three miles off on the map. The distance, however true on paper, is sometimes nearly doubled by local irregularities ; such was the case to-day.

'We started early to allow plenty of time for a long visit. We all knew the general position of the place, "over there, across fields," of course, but prudence demanded fuller particulars. So we stopped to ask the nearest and best way, of two *jhats* who were standing by, wrapped up to the eyes in their long mantles. At the first question, they only stared. At the second, as to whether the road —a little way off—led straight to the village, they all said, "Aho!" Then wrapping up their ears and noses tighter than ever, they relapsed into silence. Whenever a villager says that so and so leads straight, let it be borne in mind that it is the definition of a straight line "down a crooked lane."

'To-day's experience was no exception to the rule. First came a pond. We had either to wade through it or climb over a mound bounded on the further side by a bog. As the first seemed to be least trying to *tam-tam* and horse, we plunged in. The silent *jhats* became a little more communicative when they saw us take to the water ; but their counsels, though well meant, were not composing.

'"Keep to the right," says number one, "there is a hole on that side." "Go straight ahead," says number two, "or you will stick fast in the mud." We neither stuck nor tilted over, but arrived on the further muddy bank as safely as a quiet old cow who made the same journey. But our trials were by no means over. The good road was flooded in one place, boggy in another, and even on *terra firma* it was just as bad. Half of the path was cut up to make a gutter, and as there was not room for the *tam-tam* on the whole part, we had to jog along one wheel up and the other down—rather an uncomfortable slope, especially for Susan. At one time she had to cling to the leather hood to keep in, the next moment she was tilted into my lap!

'About 9.30 we reached our goal. Mandiala is altogether a Mussulman village. We went to the Lambardar's house. The old mother was friendly, but very well satisfied with herself. Then there was such a number of crying babies and loud-voiced women. It was almost impossible to make one's-self heard. They asked us to sing, and seemed to like the hymns, but there was a dead, numb feeling over everything—such ignorance and indifference, that when I rose to go it was in a very hopeless state of mind indeed.

'But there was a little bit of "blue" in the darkness, sent to cheer us, I believe. An old woman came in, and asked us to sing something. So we sat down again, and sang a Punjabi bhajan. They all listened attentively this time, but the old woman's face was wet with tears. Her only son had just died, the wound was fresh, and the hymn about sorrow and the grave was too much. I told her the story of the widow of Nain, and how Jesus was ready to comfort her too.

'"What a wonderful name it is, child!" said the old mourner, and she repeated "mighty to save" over and over again. "If you should forget everything else, remember this, Mai," I said, "that Jesus is mighty to save." And she looked up *so* brightly through her tears and said, "It is too precious to lose!" and we watched the poor old weary one as

she went away, still saying softly, "Mighty to save!"

'Then we went to the next Lambardar's house—a rank hot-bed of Mohammedanism. The sister of the Lambardar would scarcely let Susan or me speak, she was so full of the Koran and the Prophet. O the hardness of the heart steeped in Arabic! After trying to edge in a word here and there to little purpose, we went to the Sayad's quarter. There we found good and bad mixed, but only one who listened attentively. While I was sitting in a little room alone with a mother and her sick child, Susan was having a comfortable chat in Hassan Khan's house—the man who took a Gospel two years ago. He was from home, but his mother says that he reads his "Book" every day, and explains it to the household. So the whole day was spent in one village. We reached our home in Chabba about sunset.

'Some women came to see us. One, the Lambardar's mother, was a very gushing lady indeed. She adopted me as a sister after five minutes' conversation! She asked us to go and see her to-morrow. They were all lost in admiration of our little sitting-room —the red and yellow fringe round the roof in particular. While I write, Susan is napping and rocking by turns, the servants are telling each other fairy tales in subdued, monotonous tones, and the Persian wheel groaning heavily in a field close by,—sounds more conducive to sleep than thinking, so I must give in.

'*Chatusind, Nov. 24th.*—Nurili proves the prettiest spot we have lighted on yet in all our wanderings. Our tents are pitched under a venerable banyan, whose long branches stretch over and far beyond our little encampment. The servants have lighted a fire, and the red flames and dusky smoke, half-revealing half-hiding the dusky faces of our dozen onlookers, give a weird uncanny look to the little group.

'To begin: we must return to Chabba, for we spent the day there, and came to our present halting-place towards dusk. Our first visit was to my adopted sister of the night previous. At first, events were not propitious. Our hostess went to perform an elaborate toilet behind a charpai, leaving us to entertain about fifty guests who had collected in the meanwhile. The guests were chiefly withered old women suffering either from cold or toothache, and girls, each with an inconsolable baby under her arm. I have only seen one happy baby amongst the hundreds we have met lately! It is difficult to raise one's voice above the storm of infantine weeping; but it must be done, as squalling is the greater part of odmestic life in the villages. Some came for medicine, others listened to a story, but it was a coming and going the whole time until our hostess appeared.

'What a difference the presence of a sympathising attentive listener makes! She wished to hear "everything," so we were soon lost in the story of the "Flood," which Susan tells very graphically. It made some impression apparently, for we overheard some one repeating the story word for word in another house. So time wore on. A very special mark of favour was given us, namely, an invitation to the first wedding in the family. Grand prospects were held out to us, namely, that rivers of sugar and milk and *ghi* would flow through the yard, and that a "bail gari" would be sent to bring us! As we were leaving, the Lambardarni told us how much she was interested in what she had heard about the true "Guru" (teacher). "If I could but touch the hem of His garment," she said. She promised to pray for the true Light to lighten her darkness, in Jesus' name.

'Thence we went to the second Lambardar's house. It was a pleasant visit. All the women came to hear our bhajans, and listened too, but there was nothing beyond that. So we had

to leave, feeling that we had done little more than break the ice for another time. A woman came to call us into another house. As I was going out by the door she beckoned me to follow her. The first step in the proceedings was to climb over a wall, which brought us into the family room of the next-door neighbour. There is a wonderful freedom here in the way people make a thoroughfare of their friends' houses. We had to pass through several dining-rooms or kitchens ere we reached our destination. Arrived there, one more obstacle had to be overcome, namely, three cows, two calves, and two fat buffaloes all crowded into a square of 12 feet. My guide nimbly threaded her way amongst tails and horns, but the opening immediately closed up again, like water round the hull of a ship, so I was reduced to the extremity of squeezing between a mud wall and a living one. It is fortunate that all the animals here are of the contemplative order, else walking about in the villages would be no easy matter. We were well received by the Lambardarni, an intelligent woman, but quite easy and comfortable about herself. She had done enough "*pun*" (good works) to take her to heaven, and keep her there for a long time. "I don't think you have," said Susan quietly. Showing the tip of her little finger, she said, "*Pun so* much;" and stretching her arm out as far as it would go, "and *pap* (sin) *so* much."

'This silenced our friend considerably, for she could not deny it. Then we told her of another "*pun*" which was completed long ago on Calvary. Our last visit was to an old soldier who could read, so we left a gospel behind us.

'Thus ends Chabba. It is a friendly place. The people wish us to stay a week next time. The way to our present encampment was wonderfully smooth, the ruts being only cut up in two places. The Subadar came after dark to see us. He has read the Bible, and seems very well disposed to Christianity. The wood is laid, but the fire is wanting. Amongst other things he told me that he thought God would forgive him without a mediator.

'"Do you know that God has forgiven you?" I asked.

'"No," he said. "If I did I should be full of joy."

'Then I told him how we rejoice in the sweet assurance of sins forgiven, and how very different it is from his vague perhaps. We hope to go to his home to-morrow morning.

'*Nov. 25th.*—Our first visit was to the Subadar's house. The Subadarni is a clever woman with plenty to say for herself. One of her theories was that God allowed people to sin, because there would be no room in heaven for everybody if all were good! Susan is in her element when any argument is started. Her calm sweet face, and clever answers soon quieted our friend—and she even acknowledged her defeat. We had an interesting time there, and every one listened attentively to reading and singing. Most of the hymns were encored. When we were leaving the Subadarni said—

'"What you say is true, and I wish to follow too" (we had been singing a pilgrim song); then added earnestly, "I really mean it!"

'After promising to go again next day we went on to a Lambardar's house. A few winding *galis* brought us to the sunny court where the Lambardarni was sitting. They asked which we would like—sun or shade; we preferred the latter, so the charpai was placed amongst the cattle pens under a kind of verandah. Amongst the many who surrounded us, two women, one dressed in pink, the other in dull green, seemed the most receptive. They were really in earnest, and were listening attentively to Susan's stories when an old woman created an annoying diversion, by stretching her neck over their heads, and asking in a loud whisper if I were Susan's son? Susan was much shocked; but the

questioner, not the least abashed, persisted saying—

'"Is she your daughter, then?"

'All this changed the subject for a while, and attention once lost is difficult to regain, but Susan's winning voice conquered in the end, and the picture of the Flood, which she held up to explain, was rapturously applauded. The lady in green asked very reasonable questions; but what was my disappointment to hear the one in pink, who had looked most solemn and wise all the time, turn to some others, who said that they understood nothing, and explain what she had heard as follows:—

'"She"—meaning Susan—"speaks nothing but the truth, indeed she thinks just as I do. Do good, never do anything wicked, and we shall *all* go to heaven!"

'A pleased hum of approval followed this speech. We were not allowed to go on without hindrance. An obstinate-looking *jhat* appeared, and by dint of signs and frowns succeeded in dispersing all the women. Of course we rose to go.

'"May I carry your bag?" said the *jhat*.

'"Why?" I asked.

'"Because I wish to throw it into the well. What business have you to come here and read other books when we have the Grunth?"

'All this was said mockingly, so I said quietly that he would, perhaps, cry some day. This was fulfilled in a way I did not look for, and sooner than I expected. We heard afterwards that when the father came home, and heard all about it, he gave the youth a beating. "And he yelled too!" said one authority. Sent out of one house we went to another. The *chuprassi* went first, and knocked at the door.

'"The *bibi* is ill," said the girl who opened it.

'"So much the better," said hard-hearted David, "we have medicines that can cure everything."

'The old mother had fever, and her head was aching. I offered her my smelling-bottle (strong salts), warning her to sniff gently. People of this country think that if a little is good, more is better, and ever so much is best of all; so my friend sniffed with all her might. She sat for a while gasping, and mightily astonished, but it did her good, and she was always asking me for "just another smell."

'A boy came in who could read. He was much interested in Susan's "pupil," and read aloud to the women. It happened to be about "no more sorrow or crying," so we had a good opportunity of telling them about the other land, and the only way to get to it.

'Our last visit was to a Brahmin's house. We met an interesting woman there called Ved Kor, a *Sadin*, or "*married nun*," if such a name be admissible. She and her husband lived at the *dharmsala* (holy house) and read the Grunth. I liked her much, and was pleased to accept her invitation to go to her house next day. Hari Chand came to me in the evening for a book. Susan found out that he was a compatriot of hers, so the two had a very animated discourse about their native country in the hills for quite an hour. He is going back to Janin soon; taking the precious seed with him, I hope.

'*26th Nov.*—Here we are still under the spreading banyan. Some practical difficulties decided us to stay where we are, and we have been kept from marching on because there is still work to do. Our first visit was, like yesterday, to the Subadar's house. We found Haro (our arguing friend) in a most wonderful frame of mind—eager to listen, nay willing to listen the *whole day*, at least so she said. She told us that the hymns sung the day before kept ringing in her ears all night, and that she wished we could always stay with her, and speak the "beautiful words" again and again. I never saw any one in such a different mood from the day before. As the mistress of the house is the keynote—

that is, if she has any character at all —all the household and visitors were most docile and quiet. A big boy, a brother of the Subadar, began to whisper a little, and he was promptly hustled out by the ladies, and the door bolted. Such energy in the fair sex is delightful as it is rare.

'Before beginning to sing, I asked if all the men had gone out. They answered us they had; so Susan and I began. No sooner was one bhajan done than another was asked for—I never saw such a thirst for hymns. As we were in the middle of another, I was startled by a gruff voice behind my chair calling out, "Do stop that baby's howling; I can't hear." So one man was left after all; but as he listened quietly, I took no notice.

'A second visit to the same house is very satisfactory. Thence we went to Ved Kor, the Sadin. The *dharmsala* is a mud quadrangle, placed nest-like in the midst of a clump of pipal trees. The quiet, clean square, shaded from all teasing sunbeams by the bright glittering leaves, and the sweet gentle face, shaded with soft grey hair, were a delightful contrast to the dirty yard, blazing in the sun, and the gaping, ignorant, noisy women we generally see. Ved Kor and her husband were rich Khatris, but having no children, they resolved to leave all and earn heaven by leading the supposed holy life of reading the Grunth, and teaching its precepts. They are very well off; all the villagers send bread and grain, besides which a horse and other farm-yard animals betoken peace and plenty.

'Ved Kor can read, and is also clever. I gave her our text-book, calling it a string of pearls from the *Sat Shaster* (True Book), such poetical analogies being agreeable to the Oriental mind! Pearl after pearl was read and commented on, and the long shadows grew longer as we still pored over the book.

'"From the *Sat Shaster*!" murmured Ved Kor; "to think that I had never seen it before!"

'A *fakir* arrived, for bread I suppose, but he, too, sat down to listen. A talk about the burden of sin and the different means of getting rid of it, followed. Then Susan told the story of her conversion. The people invariably ask what she *was*, and a little thrill of pride goes through me when the answer comes, "Sarsut *Brahman* Kernie Pandit!" and still more when I see the astonished faces and the uplifted hands of the questioners. How strong caste feeling is! Ved Kor made little sign of horror or surprise when I told her how useless good works were, or anything but Christ; but all her energy was aroused by Susan's story, and her eating and drinking with Christians.

'We were treated like strangers and pilgrims—namely, fed! Our hostess brought a *chupati* with a lump of preserved mango wrapped up in it for me, and another, filled with *ghi* and stewed mustard leaves, for Susan. Then she brought water to wash our hands, pouring it out from a pitcher true Eastern fashion. A girl came to call us to a house where we went yesterday.

'"What does the *bibi* want?" I inquired.

'"Another smell out of your bottle!" said the little messenger; "it took away the pain altogether yesterday."

'Probably they think it is another kind of "Jadu."

'Susan's friend came again to see us. He wanted to copy the hymns we sang in his house, and get the tune too! A girl called "Dumbi" (the tail of a sheep), because she is very bent, came to invite us to her house in the morning, and as there are other places of call, we may spend the last day here as well. Three whole days in one place!

'*Nov. 28th.*—Early in the morning our guide, "Dumbi," arrived. We followed her through many a winding lane, till we reached a big Zenana house, in the outer court of which two

fakirs were singing. I cannot say what had happened in the meanwhile, but at all events we were not wanted. Two women peeped over a wall, and asked in a very innocent way why we had come!

'"Did you not send for us?" I asked somewhat indignantly.

'"Dear, no! We know nothing about you! Where is 'Dumbi'?"

'I said she brought us. The child had disappeared, and the women departed, leaving us in the lurch.

'The *bibis* in the house opposite were more hospitable. They begged us to stay and talk to them. Some old friends came in who remembered some of the things we had told them, so it was all plain sailing. Before leaving we got a parting cup, milk and sugar stirred with the finger; a process which is better unseen. Every door in the village seemed to be open, and all the faces that peeped out as we passed were friendly ones.

'In one house a woman told us an awful piece of news—at least she thought so—viz. that two *fakirs* had come to the village in the morning, and when they heard that two Christians had been going about for three days, they at once prophesied that if we stayed a day longer we should die, and that our graves would be dug under the banyan-tree! I felt almost sorry that our faces were turned homewards, as I would have liked to show the people how little we cared about the threat.

'So we bade a final adieu, and trotted off towards Amritsar. On the way we met our old friend from Chabba—my adopted sister! She said that she had been praying in Jesus' name ever since we left her—"And do you think I can find Him?" she asked.

'"At all events *He* can find you, and that is better still," said Susan. After a long talk, and many turnings back to have another last word, our old friend trudged off to her grandchildren and cattle, and we to our home in the city.

'Looking back on our two weeks' sojourn in the darkness, we have every reason to hope that there are a few faint streaks of daylight on the wing—a slight shaking amongst the dry bones. We have met with many who are longing for pardon and peace, many who are longing to be freed from sin. "Light! more light!" was a cry we often heard. Would that the light of God might break forth as it did in the beginning. Then there brooded a darkness as deep and dark as that which shrouds the heart of the people, but a word from Him was enough—and it was day.'

India's Women under a Christian Empress.

THERE is an old fairy tale of a princess who was thrown into a charmed sleep for one hundred years. Time rolled on, bringing changes to the world around, but one unapproachable castle remained under a spell till the appointed hour arrived, and the princess awoke, and with her all her people.

Of late even the 'changeless East' has been denied its character of changelessness. But the discovery has also been made that, out of sight and hearing, in Zenanas as unapproachable as the castle where slept the

heroine of the old fairy story, there lived, or rather existed, near 5,000,000 Indian ladies.

It is nearly fifty years since news, some months old, delighted the English residents in India, that a young Queen of eighteen had been set over a kingdom which was rapidly becoming an empire. Diaries and letters written in India at that period, and since published, tell how, for the time being, hearts and thoughts could be nowhere but in this little island, whose uncertain future looked so bright and full of promise. But that event was unknown or unheeded within the prisons of the young Queen's high-caste women subjects. Who was there to take them news of the outer world? who could rouse them from the dull lethargy into which neglect and captivity had sunk them?

When, about thirty years ago, Miss Bird managed to see the inside of a Zenana, her privilege was considered a marvel. What was going on within those closed doors could only be conjectured. Very unsatisfactory conclusions might be drawn from the openly professed contempt for women.

When Warren Hastings, as Governor-General, requested some Brahmins to draw up a code of rules for the guidance of British Government, some were included specially for women. Never might a woman be mistress of her own actions; she must not leave the house without permission, nor on any account look through the window. These rules were only the echo of the Institutes of Manu, where it is decreed that women are capable only of evil, and when they offend they may be corrected with 'a rope, a whip, or a cane.' Whether Hindu practice is always consistent with theory, it is hard to say. What is going on is revealed occasionally.

In a small room belonging to the Zenana of the marble palace of Akbar at Agra three skeletons were discovered. The door had been bricked up, and three persons had been left to die, their sufferings from thirst and imprisonment aggravated by a well in the floor, and a window in the wall, both grated and barred. When no inquiry was made concerning the death of women, what cruelties might not be perpetrated!

How long women have been reduced to abject degradation seems uncertain. Modern Hindu reformers can find evidence from the early Vedas that they have descended from an honourable position. During the reign of the present Empress light has broken in upon them, and is waking them from their long sleep. Mrs. Murray Mitchell says in '*In Southern India*' that some of the captives are more to be pitied now than ever, because they see their bonds. 'They gaze at you,' she writes, 'with those

large liquid eyes, which look as if the fountain of their tears was very close, and ask, "Why are we so different to you? Could we not enjoy the world, and be *free*, like you?" . . . They have a suspicion that a better fate might be theirs. The fair world outside they too might enjoy, there is a position they might attain to, a Father above who might be theirs as well as ours. "You are like that dove," said one young woman to me, pointing to a bird on the wing, "you are like that bird soaring to heaven; we are like that same bird caught, its wings clipped, and shut up in a cage too narrow to hold it." A commonplace illustration, but how touching and true!'

How far this discovery has been carried into action has been illustrated by Pundita Ramabai. This lady for two years occupied the Chair of Sanscrit in a College for women in Cheltenham, and her lectures and poetry are well known throughout India.

Another distinguished Hindu lady, Rukhmabai, has pleaded the cause of her countrywomen in letters which have probably been read throughout the empire; and though the distinction she has gained has been at the cost of painful experience, her example, as well as her pen, is likely to hasten the great end she has in view. She expresses her confidence in the sympathy of the 'Mother Queen' in a private letter to a member of the family of the Bishop of Carlisle, which appeared in the *Times* of Good Friday:—

'Everywhere it is considered one of the greatest blessings of God that we are under the protection of our beloved Queen Victoria's Government, which has its world-wide fame for best administration. If such a Government cannot help and unyoke us Hindu women, what Government on earth has the power to relieve the daughters of Ind from their present miseries?

'This fiftieth year of our Queen's accession to the most renowned throne is the Jubilee year, in which every town and every village in her dominions is to show their loyalty in the best way it can, and wish the Mother Queen a long and happy life, to rule over us for many years with peace and prosperity. At such an unusual occasion will the Mother listen to an earnest appeal from her millions of Indian daughters, and grant them a few simple words of change into the books on Hindu law, that "marriages performed before the respective ages of twenty in boys, and fifteen in girls, shall not be considered legal in the eyes of the law if brought before the Court"? This mere sentence will be sufficient for the present to have enough check on child-marriages without creating a great vexation among the ignorant masses.'

Other Hindu ladies have borne well the strain, physical and mental, which close study demands, and their names have appeared in the list of those who have taken the B.A. degree, or have qualified as doctors in medicine.

Whilst these startling events have been taking place, and many old-fashioned Hindus are perplexed at finding the very foundations of their cherished ideas trembling under their feet, those who have benefited are not slow to express their gratitude to the English Government and their English Empress.

Not long since one of our missionaries was speaking to a group of Punjabi village women of the approaching reign of the Prince of Righteousness. The little audience heard that, whilst the Hindu and Mussulmani had given place to the English rule in India, all dominions of the world should pass under a new reign of peace. This news created surprise and distress instead of joy. The women said they wanted none but English rule, for that was good and just to them, as a father's and mother's would be.

Many are the instances which have appeared in this and other Magazines of the love and loyalty of these gentle, appreciative women. Miss Wauton's report, published in our present issue, shows how some widows had to be withheld from worshipping the portrait of their widowed Empress. Is it amazing that they should at first be unable to raise their ideas above Christian kindness, represented as it is to them by an Englishwoman? Who besides, amongst the gods or men, has ever shown a widow pity or love?

'Surely your Bible must have been written by a woman,' some of them have exclaimed, 'since it speaks of us so kindly.'

One instance of the personal sympathy of Her Majesty may be remembered. A Rani of a native State became the pupil of one of our missionaries. Her husband was banished by the Maharajah for some actual or supposed plot, and his wife was commanded to marry some one else. But the Rani was a heroine. She confided to her Zenana teacher her determination to be faithful to her husband, and received her encouragement and advice. Though repeatedly urged to yield, she was firm in her resolution. At length the Maharajah died, and at the accession of his successor the banished Rajah was restored to favour. Queen Victoria, on learning the story, bestowed the Star of India on the faithful Rani.

Whilst both in high places and remote villages of India a Rule which is merciful and just to women is recognised, a vague though sincere devotion to the Queen-Empress is found amongst the Zenana captives.

Last year a pupil of one of our missionaries, the young wife of an intemperate man, was found diligently practising the newly acquired accomplishment of writing her name. She was preparing to sign a petition for some restrictions on the liquor traffic in India, and most anxious that her writing should be worthy of a paper destined to be presented to Her Majesty.

But instances of such childlike affection and respect abound. However indefinite and mistaken their notions may be, where light has begun to penetrate an impression follows that a brighter day is at hand for them.

The younger generation, who in many cases are receiving an education equal to that of English girls in high schools, can never acquiesce, as their mothers have done, in the verdict that 'women are no better than owls.' They can prove from Indian history that their countrywomen can distinguish themselves both in valour and letters. They read of the Indian Joan of Arc, Chand Bibi, who, in behalf of her infant nephew, fought in the breach of Ahmednugger in complete armour against the invasion of the Great Mogul. Loading her guns, first with copper coins, next with silver, then with gold, and at last with jewels, she held her ground until her murder by treachery enabled Akbar to enter the Deccan.

Indian history also has its political heroine, Nurjehan, the wife of Akbar's son and successor, in whose dominions the English were permitted to establish three factories.

That the capabilities of India's women simply remain dormant from force of circumstances there is little doubt; that there are amongst them spirited women who in the present day have risen above those circumstances has been proved.

May God grant that the Queen-Empress's reign may see these blessings more fully developed, but, above all, that the highest blessing, Christianity, may be given and received in all sincerity! Increased knowledge and capacity, unguided and unsanctified by the Author of all good, can be but a curse. Whether they are to be left in a position of newly acquired and dangerous independence is a question which ought to be faced. From this they can only fall back.

Whilst benevolent, educational, and many other agencies are in full activity, whilst advanced Hindu Babus are crying out for reform, let those who value the blessings of Christianity be up and doing, that the awakening spirit may indeed 'awake to righteousness.' EDITOR.

Dawn in the East.

'Weeping may endure for a night, but joy cometh in the morning.'—Ps. xxx. 5.

PUNJAB AND SINDH MISSIONS.

1. AMRITSAR.

OUR last reports from Amritsar told of a sharp contest between good and evil. For a time at least our missionaries seemed to be working in a night in which 'neither moon nor stars appeared.' Even then they believed that the clouds were 'big with mercy,' and their hope has not been in vain. Very gladly we hear of opposition abated, and confidence renewed.

In Miss Wauton's review of the training classes, Miss Dewar's graphic account of work generally, and Miss Bowles's report of the Alexandra School, signs are not wanting of a joyful morning breaking on the sad night of heathenism.

MISS WAUTON'S REPORT.

'How difficult it is to find something fresh every year to tell about a garden which has been described over and over again. The same trees, the same plants, the beds laid out in exactly the same way, the same tools, the same appliances for the protection and rearing of the young seedlings, all look to an outward observer so much as ever, that only the closest observation can detect the little opening buds and springing blades, which give us reason to hope that the winter of barren ignorance and unbelief is passing away and the spring-time of new life and hope beginning to appear.

'I shall leave my fellow-labourer to speak generally of the different parts of the garden we are called upon to tend, and confine myself chiefly to a short description of the seed-plot, or nursery, where we have to raise the supplies for our Mission flower-beds; in other words, the Normal Class, where the teachers are to be trained for the various city and village schools.

'Every one who reads our reports will have become familiar with the fact that the large central building which forms the headquarters of our work in the city is lent to us by a Sikh lady of wealth and position, who freely and willingly lends her house for the promotion of education amongst her own countrywomen.

'The visitor to this institution must make her way down some long very narrow and very crowded streets. We pass first through the Guru Bazaar, where it is interesting to see all the manufactures carried on in the shops. The *durzie*, the silk-winder, the stone-cutter, the jewel-maker, the brass and metal worker, etc., etc., are all plying their various trades, and, in short, we have an Indian Exhibition open before us free of charge, and if we had not something else in view, we might be tempted to stop and look at the rich and curious wares hidden away in these dusty recesses; but here we are at the building.

'The approach lies through an open court, round which are ranged the

Zenana apartments of a Babu's house, also visited by some of our workers; but we turn to the school itself. At the door sits Fajo, the porteress, with her spinning-wheel. If it happens to be cold, we see her warming her hands over a little *kangri* or Kashmiri fire-basket filled with glowing charcoal embers. She takes up the bag of books, or whatever has been brought in, and we follow her upstairs.

'Here is our first flat, and we take a look round the rooms. No. 1 contains the Mussulman Normal Students; in the centre, on a low painted wooden chair, called a "pirhi," is Rahmat, or Mercy, the teacher, with her eight Shagirds, or disciples, seated around her on the floor; while their books rest on little movable desks. This ought to be a very gracious class, for three of the scholars, as well as the teacher, bear names signifying merciful. We have also "Light" and "Life" down on the register, a goodly set of attributes. Would that we could see in many of our scholars what their names represent!

'Some are searching in the map of Europe or America for the places mentioned in their geography lesson, some writing the graceful Persian characters in their copy-books, and others working out a practice sum on their slates. The Bibles and Testaments by their sides show that the best of books forms an important part of their studies. They are preparing just now for the "Margaret Baring Memorial Prize" Examination.

'We come next to the Hindu Class. The first thing that strikes us is the different appearance of the two divisions. On the one side about eight women are sitting before a long bench, their sombre garments and mien, and the absence of ornament, show they are widows; they have come here to be trained as mistresses for village schools. Their books are all in the Gurumkhi (or Punjabi) character; they are taught to read fluently any book of ordinary difficulty, to write well both from sight and dictation, and to work the four compound rules in arithmetic, besides the elements of geography. This is as much as they are capable of taking in, and as much as they will be required to give out to their little rustic pupils in the villages.

'Have any already gone out as teachers, do you ask? Yes, we have one at Majitha, another at Wallah, and so many applications that they may get appointments as fast as they can be prepared.

'The class on the further side of the room consists of upper primary students. Being younger women, brought in from the branch schools, they are able to follow the prescribed course in the more difficult, and, to them, less familiar, Hindu tongue, which, being known as Shastri, or the language of their Shasters, is not only considered sacred, but an indispensable acquisition to any Hindu who holds the office of teacher. These girls, however, have lately developed a taste for Urdu, and of their own accord have come to school half an hour earlier every day to learn it from the teacher of the Mohammedan class; and when the library is opened every week they take out the Urdu books, and read them with apparently as much ease and interest as the Mussulmani pupils.

'The next request from these earnest scholars is for English. We have not hitherto taught English in our schools, as it has generally been regarded by the parents as a sort of charm to make people Christians, so the request for it, we hope, betokens a breaking down of these prejudices; and as the study will open to our pupils a channel for more general knowledge and enlightenment, we must see what we can do to promote it in the four girls who will now be in the middle school.

'Perhaps the visitor will not care for more than a cursory glance into the Indian history, grammar, and geography books which the scholars

are perusing, but will like a peep into the other rooms. One pupil from each group of Normal students is missing, but we find them in the branch schools. Here they are acting as monitors, getting an idea of what it means to be a teacher, and ready to receive any hints that may be given as to better methods of conveying instruction to their small pupils. In another week they will go back to the Normal Class, and other students will take their turn in the practice.

'It repays any trouble spent on these monitors to hear a superintendent say, when they have taken temporary charge during a teacher's absence, "Oh! I was so glad to get Gobindi, or so-and-so, this morning; she knew exactly what to do, and set to work as if she thoroughly understood how schools should be carried on."

'There are great imperfections still, but such remarks make us hopeful that we are on the right track. We will not linger over the branch schools, for the two in this building are much the same as the other ten scattered over the city, and which have been described elsewhere. So we make our way up to the next story, where the Hindu widows sit, amongst their bright-coloured silks, working at their *phul-karis*, or flower-work. The flowers are somewhat different from those embroidered by artistic hands in England, but nevertheless the pepper plants, the peacocks, the fowls, the roses and jessamines which they profess to represent, when blended into their patterns, are wonderfully pleasing to the eye, and, if not "high," they are at all events fair specimens of Oriental, art.

'In the centre of the room hangs a picture of the Queen. The women earnestly begged to have it placed there, feeling, doubtless, that their widowed Queen knows how to sympathise with them in their troubles, and that it would cheer them to look upon her kind motherly face.

'I had occasion one day to move one of the widows from the Normal Class into the Industrial School, as she appeared too slow to make any advance in learning. She was much distressed, being most anxious to continue her studies, and qualify for a teachership. At her earnest request, and the promise of greater diligence, she was reinstated. I did not know till afterwards that she had made a vow before this picture to hang a garland over it if her wish were fulfilled. My attention was attracted by the flowers, and on asking for an explanation, the story was told, and an opportunity given for explaining to these poor women their mistake in turning their Queen into a goddess, and for pointing out the One Almighty Friend and Father above, to whom they may bring all their cares, approaching Him through the living way.

'It is delightful to hear how much some of them can tell of the Gospel story. When sitting over their work, I often hear them singing the hymns they have learned from the girls in the school; one especially, adapted from a Sikh bhajan, has lately become a great favourite. The refrain of it is, "How can I become holy?" In the Sikh version the question remains unanswered, and the song ends sadly with the heart-yearning unsatisfied; but in the Christian adaptation the cleansing Blood, the Spirit's regenerating influence, and the power received through life which is in Christ are told, and joyfully the singers dwell upon the chorus "*Thus* I may become holy." May they indeed learn it, not in word only, but by their own experience!

'There is yet another staircase, which brings us out upon a *chubara* or roof-room, a tempting place during the sultry days of the hot season, as it is open to the air. All round the view of the city is extensive, and here we will rest a short time after our climb, and have a little talk about the Zenanas. Speaking roughly, between

90 and 100 houses have been visited and taught in by ourselves and our assistants during the past year. The Arya Somaj and Mohammedan opposition has so far abated that with thankfulness we can say that we have now little more obstruction than the bigotry and prejudice we have always had to encounter, and which we must expect in any city which forms the headquarters of a religious system. Of many Zenanas we can speak hopefully, but the fairest promises are often disappointed. We would rather ask our readers not to look too much for results in the way of baptisms, involving too often the terrible ordeal of the complete rupture of home ties, but rather that, without these visible tokens of success, they will uphold our hands in prayer, watching and waiting for the jubilee year, when the bonds riveted on the hands of India's women shall be snapped asunder, and liberty shall be proclaimed to the captive, and the opening of the prison to them that are bound.

'It seems the general experience of most missionaries at present that the *country* districts present a more promising field of labour than the cities. As far as our strength goes, we try to scatter the good seed in the outlying towns and villages. It was mentioned last year that we had taken over the school at Majitha, opened by Miss Catchpool. The numbers there have rapidly increased, and there are now 75 names on the books, a larger number than we have ever before been able to gather together under one teacher. Mrs. Chatterjee, the wife of the headmaster of the boys' school, gives her services as superintendent gratuitously, and, in addition, undertakes Zenana teaching in the town. We hope some more of our native sisters will follow this example, and taste the joy of freely rendering again in the Master's service what He has freely bestowed on them in the knowledge of His redeeming love.

'The visits to Majitha from time to time are a pleasant change from the city work. On the last I encamped in the old garden which surrounds the large native house in which Mr. and Mrs. Chatterjee live, and much enjoyed the quiet services on the Sunday with the little flock, who met together in the upper room for prayer and praise, in the midst of their heathen neighbours. From there I went on to Nag, a large village about two miles from Majitha, and found many interested listeners amongst the female members of the Maulvie's family, who teaches in the boys' mission school. Two had been in the Batala girls' schools, and showed me with great pleasure the Bible stories and other books which they had read there. One of the women is anxious to continue reading with her father's help, so as to qualify herself to take a school in the village. I sent the necessary books, and promised to go again and see what progress she has made.

'Another instance of the far-reaching influence of mission agencies came before my notice while staying at Her, a village in the neighbourhood of Amritsar. While talking to a group of Punjabi women at the door of some houses, another who had been listening said, "Go on teaching them; they are ignorant, and know nothing of these things. I know something about them, as I can read. When you have done, come into my house, for I want to see you." We went in, and found that, though the wife of a Sikh cavalry officer, she came from Goa,[1] where she had been educated in a Christian school. As she was very young when she came away, and had never returned to her own country, she had almost forgotten how to read Marathi, and had never acquired Urdu or Punjabi. However she informed us,

[1] A Portuguese settlement on the west coast of South India.

on a subsequent visit to our tent, that she wished to come to Amritsar and learn. She has not as yet been able to carry out this intention, but, having once made her acquaintance, we shall hope to keep a hold on her.

'Such are some of the openings which come from itinerating work: it brings us into contact with many of these simple country people, who listen gladly to the Word; and were there room we could tell of many whose hearts appear to be opening to receive the glad tidings, and who are, at all events, amongst the hungry ones in the "highways and hedges," for whom there is "yet room," and whom it is our privilege to bid to the Gospel feast. There have been one or two changes this year in our little band of native Christian workers. A convert from the Normal Class about five years ago, who had been for some time the Bible teacher in our schools, has just been called to her heavenly home. She died at Narowal (where her husband was teaching in the mission school), expressing her faith in Christ, and begging her mother (still a Mohammedan) to come to the Saviour.

'Bibi Daku, who for nearly ten years has had to endure a great deal from her Hindu husband, has at last been set free from the trial by his removal. When the Hindu neighbours in the gate where they lived stirred him up to ill-treat his Christian wife, she was often on the point of coming away from him, feeling that she could bear it no longer; but, when reminded of such passages as 1 Peter iii. 1 and 1 Corinthians vii. 16, was persuaded to remain, endeavouring by God's grace to bear patiently the unkindness and insults she was subjected to.

'During the past year they moved to another quarter of the city, where the husband, under Christian influences, became much softened, and his heart gradually opened to receive the truth. He was taken ill with a severe attack of fever in June, and about an hour before his death received baptism. The son, a boy of about thirteen, who was prohibited from coming before with his mother and two sisters, has also since been admitted into the visible Church, making the Christian family complete. This little history may encourage others similarly placed, for with thankfulness we see that God can keep His own; that by patient endurance of wrong they may lead their heathen relatives to love and admire, and even to confess, the faith, of which this meekness and gentleness is the fruit.

'The kind response to my application for cloth for our school prizes, and also the beautiful boxes of work for sale, have called forth much gratitude from our hearts to the generous donors, and much praise to our Heavenly Father, who, through their hands, has thus richly supplied all our need. One of the most welcome gifts of the year has been a magic lantern. Some slides, both of Bible pictures and comic scenes, would be a great addition to it. Are there not some kind friends who out of their abundance will furnish us with this means of providing both instruction and pleasure to those whose cheerless lives know little of either? And while we labour on both at home and out here for this cause, seeking to bring the gladness of Christ's Gospel into dark homes and hearts, how cheering to remember that even the smallest service will receive its recompence, for has not the Master who has given us the charge said, "When I come again I will repay thee"? E. WAUTON.

'MISSION HOUSE, AMRITSAR,
'*February* 4, 1887.'

MISS DEWAR'S REPORT.

'The last report mentioned hot opposition from the Aryans, which at the time threatened to be fatal to our work in the city. This happily has

not been the case; for the storm, though fierce and trying at the time, has, we trust, blown over, and we have been enabled during the past year to repair any damages.

'So much has been already written about schools and Zenanas that it is no easy task to bring such an old subject before our readers in a new light. Perhaps the only way is to ask them to accompany us on one of our rounds, and let the children and Zenana pupils speak for themselves.

'Besides the Normal Classes and Industrial School, which are Miss Wauton's special care, ten branch schools are scattered over the city. Let us suppose, then, that we are on our way to a Hindu school, at the top of one of the houses in a long winding *gali*. Leaving our *gari* in the bazaar, a short walk brings us to the entrance. We have to grope along carefully in the dark, to avoid stumbling upon a buffalo, which is blocking up the passage, and it is some little time ere we can find the staircase. This delay has given time for a late pupil, who is more expert, to run upstairs, and give the teacher warning of our approach. The effect is that all the children are in their places, and any sweetmeats or other things unlawful in school-hours have been rapidly swept away under slates or below the matting. But the number is smaller than it should be, so we call the collector, and ask why there are so few children. "O Miss Sahiba," says Premkor (princess of love), "if you had only come yesterday, the school was full of pupils."

'"Then why have they not come to-day?"

'"It is so muddy that the mothers refuse to let their daughters go out; besides which, one child has gone to a wedding, another to a mourning, and *Sughi*, having quarrelled with one of the other girls, says that she will never come any more." The long list of troubles is poured forth in a most mournful tone, and finished up with a helpless, "*What* can I do?"

'If we had to enumerate the difficulties in our school work we should not know where to begin. Ignorant parents, careless little pupils, illness, fasts, feasts, pilgrimages—everything seems against girls going to school.

'But to return to our work. The teacher, Suwali, was trained in the Hindi Normal Class, so is very thorough in all she does; below her is Thakari, the monitor, who has charge of the junior classes; and lastly Chand Kor (princess of the moon), an old lady, teaches the infant class. The infants are called "mumedwars" (hopefuls), because they *hope* to get a prize, and enter the school when they have learned the thirty-five letters of the Punjabi alphabet. There they are—ten of them—sitting round a large wooden trough filled with sand, on which they trace in rather a straggling fashion the square Gurmukhi letters and figures. Suwali's school suffered most from the Aryan attack.

'At one time the number of pupils was reduced to 12; now there are about 30. The monitor's classes are quite full. It is not easy to keep a host of little children in order, at least so Thakari thought the other day when she called them a "swarm of wasps"! The word *wasp* must not be understood in a bad sense, as the teacher simply used it to express the unwieldy number of her little pupils. The two junior classes read the Primer and First Book respectively. In Scripture they learn texts and the Ten Commandments. Perhaps the weakest subject is arithmetic. Give a child the simplest possible sum in addition, and sure enough the little fingers will put units under tens—indeed, everything other than the right thing! But our chief care is Scripture knowledge; that will remain when all else is forgotten; and often a child who has failed in other subjects can repeat a number of texts very nicely, and understand them too. We know of cases where the precious seed has been carried home, and what it has

done there. "I repeated the text about 'no more crying' to my married sister, and she thought it *very* beautiful," — this was whispered into my ear by a little Hindu, as she was standing with folded hands after her lesson.

'Leaving the little ones, let us pass on to the senior classes under the head teacher. In the third, or highest class but one, the girls are learning Old Testament history. Owing to hindrances aforementioned, the attendance is very irregular, and as the effect of a holiday is to make the children forget everything, we are always beginning at the Creation, and hardly ever get beyond the Flood! But they love the Bible-lesson because of the pictures. As they have no knowledge of perspective, their ideas about the meaning of the picture are sometimes peculiar. For instance *Hitti*, after looking attentively at the picture of the animals going into the ark, pointing to the creatures in the foreground, said, "These are elephants, and those" (meaning those in the distance) "are *mosquitoes*."

'The most interesting class of all is the fourth or highest, where about five girls are reading St. John's Gospel. Although often a wandering tendency in the young minds prompts them in the midst of a sacred subject to ask some trivial question, yet here and there we have tokens for good, even amongst the little ones. One dear child removed by death is an instance. Whilst at school she had shown a deep interest in the Bible, and afterwards, in the midst of a lingering illness, her bright faith did not fail her. Her last words were to her Saviour, asking Him to take her home.

'After lessons we have a game, generally "How doth the peasant," and a hymn; then they all make a salaam, and we go.

'After schools come Zenanas. As time does not permit us to enter all, let us make a flying visit to as many as we can, and note anything of interest we may see.

'Our first visit is to a Mohammedan Zenana, the home of an old pupil—a nice woman, somewhat funnily dressed, the grotesqueness of her costume being heightened by a gentleman's *coat* over her ordinary attire! She is anxious to keep up everything she learned at school, from arithmetic down to a rickety stocking, which she knits with infinite care and pains! After lessons we bring out our well-worn Urdu Bible, and read a portion, chiefly from the Old Testament; for with the Mohammedans especially the law is the schoolmaster to bring them to Christ.

'Thence we go to another Mussulman pupil, lately married. Heavy gold bracelets load her arms, and her ears are all doubled up under the weight of huge earrings. Sometimes the pain becomes unbearable, so the jewels have to be discarded for a while. But how her heart clings to these uncomfortable ornaments! She thinks a great deal more about them than of the book she is reading; yet she is always ready to listen to a hymn. Indeed, in every case the truth is most acceptable through the medium of singing.

'Friends at home can have little idea of the peculiar trials and difficulties which beset us—dense ignorance and carelessness on the one hand, or bigotry and self-righteousness on the other. Even when they seem to be listening their hearts are far away. An old woman was sitting by me listening with rapt attention to a Bible story. She gazed at me the whole time, and seemed deeply affected. Presently her eyes filled, and she burst into tears. Such emotion cheered me not a little, so after her grief had somewhat abated I asked what had moved her. "O Miss Sahiba," sobbed the old lady, "my cock died last week"! So my friend had been thinking of her poultry, not of the Prodigal Son.

'Another difficulty is the utter un-

consciousness of sin. A Hindu lady told me the other day that she had never done anything wrong, nor had a single evil thought ever entered her heart!

'This is a picture of our work, with its brightness and shade, encouragements and disappointments, just as it is, because we hope that our readers will strengthen us by their sympathy and uphold us by their prayers; for although we can see few outward signs of success, we can ever rest upon the promise that not *one* word of *His* shall fail.

'A. DEWAR.'

Alexandra School.

MISS BOWLES'S REPORT.

'In the past year there is much for which we may thank God; although we who are teaching are ever conscious of shortcomings, and earnestly desiring to reach nearer to the high standard which we set before ourselves and our school.

'The number of girls attending the school has increased. At present it is 87, including 11 day-scholars. Early in the year one of our elder girls passed the Middle School. Two also passed the Calcutta Entrance Examinations, and were the first girls in the Punjab who had passed so high an examination. Their success gave great satisfaction among the native Christians in the Province, and increased their confidence in the school. The second and third prizes for Scriptural Knowledge from the "Lake Memorial" Fund were gained by two of our girls, the second by Lajwanti Rallia Ram (one of those who passed the Entrance Examination), and the third by Julia Sohan Lall, who passed the Middle School. Julia Sohan Lall and Louisa Noah, a former pupil, have gone to Ajnala to assist Miss Hanbury and Miss Grimwood in the Village Mission. One girl is preparing to teach here, and when we lose Miss Ida Reuther's valuable help in the spring, two girls who have recently left us are, we hope, coming back to fill her place.

'One dear girl, Nur-ul-Nissa, has just been taken to her heavenly home. She left us ill a fortnight before our summer holidays, and has been lingering in consumption ever since. We can thank God for His goodness in making her very ripe for her early call home. At school and at home her influence as a bright Christian was felt; and she has passed away "in readiness and happiness," as her father expresses it. He was a Mohammedan Maulvie, and was led to decision for Christ under the influence of Mrs. Baring (then Mrs. Elmslie). He is now the head Maulvie in the Batala Christian boys' school, and his wife an honorary Zenana visitor in the city.

'Nur-ul-Nissa herself, during the spring and summer, used to help me in teaching a little class of heathen and Mohammedan children from the houses in our compound. May we not hope that some of them, as well as others over whom she has had an influence, will be her "joy and crown of rejoicing" in the Saviour's kingdom!

'Before closing I must express our great thankfulness to the friends who have so kindly helped our "Scholarship Fund," or given donations and subscriptions to our school. The Scholarship Fund is of great importance, and contributions to it will always be most gratefully received. There are, and always will be, deserving mission agents and native Christians who cannot pay the full fees, but whose daughters are worthy of the education. Those who are willing to help these children by scholarships amounting to the whole or part of their fees, would each have, as far as possible, a promising girl assigned to them, and the girls very readily learn to love

their "English mothers." We are most grateful, too, for the presents so kindly sent from England for Christmas and for sale. We had a very large Christmas tree on December 23, all the presents being chosen from our English boxes. We hope to have a sale shortly, under the patronage of Mr. and Mrs. Perkins. I have only to add how much we hope that our kind friends will continue to remember us in their prayers, and especially to ask that our girls may be shining lights and true missionaries in this dark land.'

Miss Gray forwards a copy of the Government Inspector's report of the Alexandra School, which she considers one of the most satisfactory that has ever been given, on account of the large proportion of girls who have passed the Government standard. We give the closing paragraph:—

'I perceive since my last visit a great improvement in English reading and translation, and in Urdu writing. Attention has also been paid to Persian, and the specimens of needlework shown to me were very good.

'The whole tone of the school is far above the average, the discipline is satisfactory, and the general quality of the work excellent. The class-rooms and dormitories were in good order, and the appearance of the girls was praiseworthy. Taking a general view of the state of the school, I am of opinion that the ladies working in the Alexandra School have every reason to be satisfied with the instruction and numerical progress made during the year. C. R. STULPNAGEL,

'*Inspector of Schools, Punjab.*

'17*th January* 1887.'

2. BATALA.

A report from Miss Tucker (A.L.O.E.) will be hailed with general satisfaction, more especially as she is able to write of work which re-established health has enabled her to accomplish. Miss Hœrnle's account of the Batala Village Mission, where, accompanied by Miss Dixie, who has been added to the staff of missionaries, she spent Christmas, seems to reflect the gladness associated with the season of good tidings of great joy.

MISS TUCKER'S REPORT.

'It is very shocking to begin a report by confessing that it will not contain *exact* truth; but such being the case, it is better to write frankly at once. There is a distressing column headed *Zenanas*, and we are bound to put down how many Zenanas we visit. Now some natives of India have an idea, I believe, that there are no poor people in England; and, perhaps, in England there is a corresponding impression that nearly all the women of India, more or less bejewelled, sit in a kind of luxurious idleness in prisons called Zenanas. This is an exceedingly false impression. The large majority of Indian women are hard-working creatures, who live in places little or not at all better than cowsheds—which are *not* Zenanas, as the term is generally understood. Thus we must own at the outset that what is put

down as a Zenana is *not* a Zenana—as we might come to an agreement to mean *sheep* when we write down *camel*; otherwise how can we be truthful when only *camels* head the column?

'Then even in reckoning up how many (whether sheep or camels) are visited, strict accuracy is next to impossible. Places open and shut! Where one is welcomed one day, one may find a *not at home* on another. For instance, I went not long ago to a Zenana, in regard to which I have recorded altogether *eighty* personal visits, besides those paid by a good Bible-woman. I may almost say that on the eightieth visit I was rudely turned out, welcomed by no one. The principal actor in my expulsion was a bloated young Mohammedan, who might have sat for a picture of Nero. I quietly wrote *closed* after the name of that Zenana; but if I had heard of sore sickness in that place, I should probably go again.

'After thus relieving my conscience I will count up the number of Zenanas actually visited by myself during 1886, omitting those marked *closed*, and taking no count of the villages to which any of our party have gone. Thus if I cannot reach the gold of *exact* truth, I shall at least have sent my quill into the nearest circle of the target.

'I count 148, exclusive of native Christians.

'For several months we have lost the loving help of dear Bibi Begam, our honorary Bible-woman, in acknowledgment of whose services our Society sent a handsome clock (page 102). Her much-loved daughter has during this long period been slowly sinking, we believe, into the grave; and the poor mother's energies have been absorbed in nursing her fading darling. In connection with this illness I may mention a touching incident. The Bibi's nursling, a pretty little one of about two and a half years of age, said, "Do not cry, mamma; *I have prayed* (or I pray) for sister." How sweet the infant's faith and love!

'The Batala Village Mission must not be forgotten. My valued fellow-worker, Miss Hœrnle, will, I hope, give an account of her interesting and successful work at Fatigarh and elsewhere. I have tried, during the cooler weather, to give one day weekly to villages. Two little corrected extracts from my daily journal of work will give a slight idea of a missionary's varied experience amongst the natives.

'*Galwandi Bahwar.*—At the village I met an old Sikh. An animated conversation ensued. He spoke to me of his revered Guru (religious leader) Nanak. "Guru Nanak was a man of virtuous character," I observed; "he was much better than Mohammed, who was a very bad man." To this the Sikh gave a very hearty assent. "I think that if Guru Nanak were here now he would be a Christian," I remarked. His follower seemed rather taken aback at this. I mentioned that I had read a good deal about the Guru, and related a story about him, to the old man's amusement. After some more conversation the Sikh exclaimed, "I will be a Christian!" His wife, who was present, did not approve. "You should bring her too," I observed. The rustic seized my hand, and gave a sudden vigorous pull to show with what energy he would draw her. The old man wanted to give me food, and seemed to intend to come and see me.

'*Sangatpur.*—Tried in vain in four places. Rejected.

'*Bara Hossein Bahadar.*—Rudely treated here. Man with unpleasant face and blemished eye shook four times the charpai on which I was seated to make me get off. I went to second place. People noisy. A man asked me to read about Christ. I began to do so. I was soon asked to go to a more open place. I went, and found that the open place was *the outside of the village!*

'*Little Hossein Bahadar.*—Rejected here also. Even a tiny clod was thrown

after me. I told the people of both villages that I prayed God to forgive them for their conduct towards His servant, as ours is a religion of love.

'*Pertabghar.* — Very nice. Go AGAIN.

'We truly rejoice in the addition to our little party of Miss Dixie. I was particularly pleased at this newly arrived missionary *volunteering* to accompany dear Miss Hœrnle to spend her Christmas amongst the poor converts of Fatigarh, instead of remaining in Batala to share our innocent mirth. Miss Dixie had also shown her missionary spirit by beginning visiting in two Zenanas *only one fortnight after her arrival.* Of course she cannot yet hold conversation, but she reads the blessed Bible in Roman Urdu and sings ; and, whilst teaching needlework or knitting, is doubtless gaining that confidence and love amongst her pupils, which will make her influence so valuable when her lips are fully opened to declare the message of salvation.

'In the rhythmical "Rules and Regulations" for "Mission Miss Sahibas," one line reads thus—

"By Mission Miss Sahibas snakes should be slain."

As I have never heard of this feat being performed by any of our ladies, one may say, *Je ne vois pas la nécessité;* and from Miss Dixie's early experience, one might be inclined to substitute (as what a gentle missionary might be called on to do)—

"Face seventy buffaloes in a close lane!"

'Our young friend had actually such an adventure with at least seventy horned cattle, which came at a round pace towards her when she was quietly walking to church, along a lane with a wall at either side. One of the animals actually attacked her, and as Miss Dixie had no male protector, a loss of presence of mind on her part, an attempt to fly, instead of facing the foe, might have brought on very serious consequences indeed. But twice the young lady beat off her horned assailant with the point of her umbrella ; she had no time to turn the butt-end. What should Miss Sahibas be made of?

"*Gold* that is tried,
And *bright steel* beside."

'This little report must not be closed without hearty thanks being rendered to many dear kind friends in England who have helped us in various ways. Beautiful contributions of work have been sold, and the contents added to our funds ; lovely dolls and other gifts have made the school prize-giving a source of delight. Money also has been generously sent; and precious prayers have been offered. May the Lord abundantly bless and reward all those who have lovingly and bountifully aided the Zenana and Village Mission of Batala! C. TUCKER.'

MISS HŒRNLE'S REPORT.

'Miss Dixie and I left Batala on the 23d of December for Fatigarh, each seated, country fashion, in a Yakka (the common native conveyance), and, after three hours' jolting over a bad road, were safely landed within the courtyard of the native inn, in the midst of a crowd of wagons and cattle, which had put up there for the night.

'The news of our arrival soon spread, and the catechist, schoolmaster, Bible-woman, and a number of the converts came to shake hands and make their salaam. After interchanging friendly inquiries, we made ourselves as comfortable as we could in the few almost bare rooms set apart for European travellers. Any dissatisfied thoughts were soon dispelled

on remembering, that in a crowded inn our Blessed Saviour had taken upon Him the form of man.

'When night set in, the bell rang for evening prayers, and it was a refreshing sight to see so many attentive worshippers gathered together, who but a year before had been heathen.

'The next day was spent in examining the boys' and girls' schools. The latter is ably conducted by our Bible-woman, Prabhu Putri, and is attended by Christian women, as well as Christian and heathen girls. Some even of the heathen are very regular and attentive, and give proof that the teaching is not in vain. One girl, about thirteen years of age, confided to me that her parents did not like the Christian faith, but she believed, and would be baptized when old enough. Two more, we have strong hope, will confess Christ openly by baptism. After the school-work, all the pupils—women, girls, and boys,—forty-nine in number, each received a "kurta." Many of these garments had been made up by the Christian women of Batala at a weekly working-party held by Mrs. Corfield.

'On Christmas Day we all assembled at twelve o'clock for service. Prayers, conducted by the catechist, were followed by an extempore address from the head-master of the mission school, in fluent but simple Punjabi, interspersed with questions, to see whether his meaning were fully taken in. If any friends at home could have looked in, it would have gladdened their hearts to hear the ready answers, and to see the bright eyes riveted on the speaker.

'After the service the women came to our verandah, when Miss Dixie played on her pretty little portable harmonium, and taught them the tune of "The Great Physician," which they had learned by heart. At six o'clock, we all sat down, native fashion, about 110 persons, including babies, on the flat roof of the inn, to a dinner consisting of pilao and curry.

'The day ended with the show of the magic lantern, and prayers. All carried to their homes memories of happiness, which will shed a light over many a toilsome day. The following day, Sunday, we had the joy of witnessing the baptism of a married couple, with their little boy and the wife's mother. Thus the year ended, as it had begun, with many a soul brought to the feet of Jesus.

'In Batala itself, too, the word has been fulfilled, "To the poor the Gospel is preached." The efforts of the Y.M.C.A. have been very much blessed. They have been the means of the conversion of three young men. I was asked to start and superintend a girls' school on their behalf, and though, from want of an efficient teacher, it had to be given up, the short time it was opened proved fruitful. One woman, a Faqir's wife, drank in the story of the Crucified Saviour and His love for us. When asked whether she believed these blessed words, she replied, "My gaze is always on the Cross of Christ. I believe, but my husband is not of the same mind." She was told that she should pray for him, and God could change his heart.

'It was a great pleasure to hear a few weeks ago that the Faqir had become an inquirer, and both are now preparing for baptism.

'We have now 146 houses visited by a missionary, out of which 22, with 39 pupils, receive weekly lessons in reading and needlework.

'Miss Tucker was called into a house, where a girl of about eleven years, an only child of well-to-do parents, was sinking fast into an early grave.

'One favourite hymn she delighted in hearing whenever we visited her. At first she could not remember its name, but said that it was about "shining like stars." She attempted to join in the singing, and a bright smile lit up her wan, thin face when she was told that she, who loved the

Redeemer, would soon be a bright gem for His crown. When going away the old grandmother said, "The child has hardly spoken for days, but now she seems quite changed ; she has quite brightened up." Her end at the last was sudden, but we were told that she died looking upwards, with a smile on her lips.

'Accompany me to one of the schools, and you will hear a winning little mite of six years old repeat the Ten Commandments without one single mistake. When she has finished, she turns with a proud look to her young mother, who, herself a pupil, has listened with breathless interest.

'And now you must picture to yourself a large double-storied house, built round two squares, open to the sky, and containing several families. It is a night in June, the hottest month. All the inmates have retired for rest and coolness either on the flat roof or in the open courtyard. Mother and child are lying side by side, and in the dead silence of the night, with the bright stars above and many listening ears around, a lesson begins ; the mother repeating after the child, word by word, the Second Commandment.

'Let us pray that God may bless the little teacher ; that Christ, the children's Friend, may make her His own lamb, and that she may become the means of leading her mother to heaven. M. HŒRNLE.'

3.—PUNJAB VILLAGE MISSIONS.

Whitfield expressed his belief that if the power of the Gospel were to be revived, Christ's servants must follow their Master's example in making it known in the villages. The Punjab Village Mission has proved the power of the Gospel. The work radiates from three centres—Ajnala, Jandiala, and Narowal. The addition of suitable mission buildings at the central station, Ajnala, gives promise of further extension of the work.

The hope expressed in Miss Clay's last report, of a pastor being appointed to Ajnala (vol. vi. p. 125), has been fulfilled. The Native Church Council transferred the Rev. Mian Sadiq from Jandiala to this station, and, with his wife, he took up his abode in the new parsonage, whilst the Catechist, Maulvie Nur-ud-Din, has taken the work he has left.

MISS CLAY'S REPORT.

'With great thankfulness we can speak of decided progress and blessing in all the three stations of the Village Mission. Results have certainly proved that each station is needed, and that the Lord Himself has led each onward step. The day seems less distant now when in every village throughout the four *tehsils* the message of salvation shall have been made known, although the primary work is the regular instruction, so far as may be, of all willing to learn within reach of the centres.

'At the central station of Ajnala I have been enabled during the past year, chiefly through the kind assistance of friends in England, to erect some much-needed buildings, which have already led to further development in the work. All were urgently required before they were ready. The first was a dispensary for Miss Grimwood's medical work ; next a well was

constructed, which supplies water to our entire settlement; then followed a parsonage, containing three large rooms, two small, besides kitchen, stable, servants' houses, with court-yard, enclosed by a wall. The dispensary now forms part of a large block of buildings, since built close to our own bungalow, with a square central Zenana courtyard. On one side are the dispensary and two small houses for native workers, all with a broad verandah in front. Opposite to the dispensary is the entrance-door to the court, which is always fastened at night, thus affording a complete protection to the inmates. Beyond are three little houses which form the nucleus of a Converts' Home, or refuge for female inquirers. On the third side are outbuildings, and opposite these, next to the bungalow, is a *dépendence*, containing two large bedrooms and a little sitting-room in front; and behind, towards the court, a room for in-patients, another for a nurse, and bath-rooms. How great have been the difficulties and delays in procuring materials and work-people, so far in the country, where one cannot get burnt bricks without ordering and pre-paying them months beforehand, or making them one's-self, perhaps only those can imagine who are familiar with Indian district life. Thank God, all are finished now, and in full use. One of the large bedrooms in the *dépendence* became occupied in October by two late Alexandra School girls whom we received to train as assistants, one of them for teaching, the other for medical work. The other large bedroom is for one of the English ladies of our band. The in-patients' room was in constant use, until accident and illness for a time interrupted the work.

'The necessity for a safe place for inquirers or converts was suggested in the spring by a woman from a neighbouring village, who desired to be a Christian, taking refuge with us. No adequate protection for her being then at Ajnala, after a few weeks she and her child were sent to Jandiala, where she was carefully taught; and in August, as soon as the Zenana court-yard, with its buildings, were sufficiently finished, they returned to Ajnala. It was a great interest to continue the daily teaching of one so earnest and intelligent, and who seemed so simply and joyfully to take the Lord Jesus as her Saviour. She witnessed a good confession of her faith to her husband and other relatives, who visited her in hope of dissuading her from her purpose. Another woman had come out some months before, and had been taught for a year at Miss Wauton's Converts' Home. Both families were baptized in the Ajnala church on November 7th, in presence of a full congregation (see p. 103).

Inquirers mentioned in previous reports are making progress, but are so circumstanced that they are unable to confess Christ by baptism. Some members of one family, who have knelt in prayer at a weekly Bible-class in their home, but who are in strict purdah, say they would like to be baptized if we could do it in their home. Pray for them, and for all other secret believers and inquirers; and also ask that there may not only be here one and there one, but that such an outpouring of the Holy Spirit may be given that many who are now dead may hear the voice of Jesus and live.

'We would heartily thank all kind friends who have helped us during the past year—especially Mr. and Mrs. Perkins, whose ever-ready aid and sympathy have so often cheered, and who, since they came among us at the beginning of November, have been such a great blessing. They, too, have been our chief pecuniary helpers in India. Also our thanks are due to the Rev. A. R. Macduff, who has given very valuable assistance in procuring church furniture; to a lady in Lahore who embroidered a beautiful cover for the Communion-table; to kind friends in England and Australia, who have

sent gifts of various kinds; and to all those through whose contributions the buildings have been erected and the work developed. I would here add that the long-planned rest-house at Saurian is now in course of building, and will greatly aid systematic work, and the supervision of that out-station.

'Our most urgent need now is a coadjutor for Miss Grimwood in the medical work, which has so largely opened out around Ajnala. It began in the summer of 1885 in a very simple way, by her prescribing for the sick people, who, unless there is some strong counteracting reason, are so ready to seek aid of any European. Her success was so great that her fame spread amongst people who had never had the opportunity of such help before. During one month she had 300 cases, and some so serious that it seemed necessary to receive in-patients.

'It will be easily understood that it is now most important that some one with a knowledge of medicine should be always on the spot, both that the dispensary work may be regularly carried on, and also that in-patients may be tended; but this would be too great a strain for one person, especially for one who makes no profession of being medically trained, though she has a remarkable natural aptitude for the work. Moreover, there is great need for medical aid during winter itinerations in the district far away from Ajnala. From this important work Miss Grimwood has lately been much debarred. If a medically trained lady could join us, one could always be present at Ajnala, and during the winter months one could alternately itinerate. By this means it would be also possible to commence the regular training of assistants, who might be found in the country. Gladly will I guarantee the passage-money, and, if spared, the first year's expenses of a suitable lady, who shall be approved by the Candidates' Committee of our Society. Will any volunteer write to Mrs. Sandys? and will all who read this appeal pray that the right helper may be speedily sent forth? "The harvest truly is plenteous, but the labourers are few."

'ELIZABETH CLAY.

'*February 1st*, 1887.'

AJNALA.

MISS HANBURY'S REPORT.

'The year which has just passed over Ajnala has been very chequered. It rose upon us in the sunshine of hope, and it set in the gloom of hope deferred. High lights and deep shades have followed one another in quick succession. With two of us ready for any amount of work, and Miss Clay to take the head and be our guide, besides sharing the actual outside work, what more could we wish? We felt, "Now at last we shall get 'under weigh.'" But very few weeks were we permitted thus to work. In one way or another hindrances always seemed to be coming, and we are still only struggling to keep "our head above water."

'Nevertheless, in the early spring Miss Grimwood and I were able to make two or three itinerations, particulars of which (given in private letters) have already appeared in *India's Women*. Early in April Miss Grimwood went to Amritsar for additional training in Miss Hewlett's Hospital, and Miss Cooper came to help us here. At the end of May Miss Clay was obliged to leave for the Hills, as the heat was becoming intense. Miss Pengelly was the next kind helper here, and she went through the worst part of the hot weather and the earlier part of the rains with me. Miss Grimwood had only returned one month when we both had

to take refuge in cooler climes. One of the bright lights for us had been the coming of Padri Sadiq in May to live amongst us,—that which was such a loss to Jandiala was an equal gain to us; and his wise counsel and knowledge of the people have been our greatest support and help whenever we have been left alone in charge. But the shadow which quickly followed was the destruction of newly built and partially built houses by the unusually early and peculiarly heavy rains of the 20th June. It was a sorry thing indeed to see the desolation on the morning of the 21st. Money, which had been gathered with so much labour, washed away by one storm! This was a trial of no common weight, to her especially who has spent health and strength in the service. The pastor's new house, still lacking external plaster, and the Medical Mission buildings, as yet open to the heavens, were almost wrecks.

'All these troubles induced Miss Clay to take her life in her hands and venture down to the plains again at the beginning of August. Worry and anxiety of various kinds, together with the trial of climate, soon began to tell on her scarce recruited health. When we returned in the middle of September, we found her very far from well, and suffering much in throat and head. Though still indefatigably working, her strength was fast giving way, and by October it was evident she must desist. Putting herself under the doctor's care, she was ordered three months' complete rest, and soon left for Lahore.

'The light which was so soon to be followed by this shadow was the visit of the Rev. R. Clark, accompanied by Mr. and Mrs. Perkins. Not only was Sunday, the 7th November, marked by their visit, but also by the first adult baptisms in our little church. The next day all our guests left, together with Miss Clay, who up to the time I write has never again been allowed to return to the home she loves so dearly, nor do we know when we shall have the pleasure of welcoming her back.

'One more light, with a deep shadow to it. I had the privilege at the end of November of joining Mr. and Mrs. Perkins in camp for itinerating. All was going on well, and we were getting through some happy work, when one evening news came that Miss Grimwood had been thrown from the cart, and was badly hurt.

'Within an hour Mr. and Mrs. Perkins were breaking up camp, and I, getting into my *dandy*, and accompanied by Padri Sadiq, was on my way home. Very weird was that ride in the pale moonlight, with no sound to be heard but the steady trot of the Padri's horse, and the occasional "Bravo!" and "Look out!" of the Kahars, whose swift feet were carrying me surely and unswervingly over country wholly unknown to me. The anxiety of uncertainty made the four and a half hours seem long. At 2.30 A.M. suspense was put an end to by sight, and finding already a doctor in the house was a great relief. Though sadly hurt, there was no danger, and for a week we nursed the patient here, with an occasional visit from Dr. Clark. Then, as change to Amritsar was ordered for us both, the home was shut up, not to be opened again till December 30, for the return of only one of the three who had started the year with such fair prospects. Most gratefully do I acknowledge the kindness of Mr. and Mrs. Perkins, and also of our pastor and his wife, without whose love and counsel in this last trial we should have felt desolate indeed.

'Decided progress has been made in the fifty neighbouring villages visited regularly throughout the year. There are not a few individuals now who can answer questions on the early Bible stories, and give particulars of the birth and death of Christ.

'Some are diligently learning texts, and taking more intelligent interest.

We might have expected opposition because two women from these very villages have actually confessed Christ by baptism, but the fact that they were not of high caste was perhaps sufficient to hinder it.

'Of Hafza, the blind girl, I feel sure some news will be wanted (see vol. vi. p. 134). The year has been a trying one to her. Since the mother lost the source of her gains through the refusal of her daughter to recite the Koran, her hand has been against her, and in the early summer the persecution rose to such a height that we were prevented from visiting her. The girl was so distracted by this that she refused to eat or do anything. We had one or two stormy interviews with the mother, who threatened and bullied and beat her unmercifully. For a few weeks I stayed away till all was quiet again, and now, as a neighbouring house is opened, she comes in to see me there, and the lessons go on as regularly as ever. Her one cry was "Take me away," but I assured her we could not do that; if she came we would receive her, but could do nothing to take her. I was generally so watched and listened to that it was many weeks before I had the chance of saying even *so* much to her. I rather urged her at present to stay at home, and show by her life that what she had heard had changed her heart.

'The little school in Chamiare, mentioned last year as just opened, is making fair progress, but the distance makes it difficult to keep it up as one would wish. About a dozen children are usually present. In Ajnala there has also been a girls' school started, which is doing well. It has more chance than the other, being more frequently visited, and having a more efficient teacher.

'The two boys' schools are chiefly in the hands of Padri Sadiq and the Christian men, though we occasionally visit them ourselves. Their Scripture knowledge is becoming considerable.

'CHARLOTTE HANBURY.

'AJNALA, *January* 31*st*, 1887.'

JANDIALA.

In Miss Parslee's itinerations we have a tale of adventure, and though with her helpers she has been called upon to bear reproach for Jesus Christ's sake, underlying all opposition there are signs of the mission gaining ground.

Miss Cooper adds her testimony to the encouraging progress of the work at Jandiala. She has found in itineration fresh proofs of the spread of the knowledge of Jesus Christ, several men being discovered in remote heathen villages who have heard of Him in whom all families of the earth are blessed from various, and sometimes unexpected, sources.

MISS PARSLEE'S REPORT.

'In reviewing the events of the past year, it will perhaps be best to give as brief an account as possible of the three principal departments of our work, viz. itineration, work in and around Jandiala itself, and school work.

'With regard to the first, we have visited this year two hundred and twenty-one villages beyond the range

of our usual visitations. Miss Cooper and I went out first for what we call a "bungalow itineration,"—that is to say, we travelled from one to another of the canal and road bungalows, which we are kindly permitted to occupy, and visited all the villages round each. We have been over the same ground several times before, and therefore are not quite strangers to the people. At the Beas we had an exhibition of the magic lantern in the travellers' bungalow, which attracted between one and two hundred men, and gave Padri Sadiq a grand opportunity of addressing them.

'We met the usual experiences of friendliness and bigotry. One morning I was rudely turned out of two villages in succession, while in other places we were received with much respect and affection. In either case the witness is given; "Christ is preached, and we therein do rejoice, yea, and will rejoice."

'In March Miss Pengelly and I went out with tents, and met with great misfortunes. We sent our tents and luggage on early, and followed ourselves in the afternoon, but on the way the springs of our vehicle broke, and we had to send it back to Amritsar to be mended, and go on as best we could, sometimes walking, and sometimes riding on the little country cart on which the Bible-women were following us. When nearly at our destination we beheld our ox-carts stuck fast in the sand, and all our servants trying with great noise and struggling to extricate them. All we could do was to go on and wait under the trees until they arrived.

'We pitched near a large village called Jodha Nagri, where the people were all most friendly; but the next day Nihali and I were turned out of a large village with the greatest ignominy, and our servant beaten. A crowd of men and boys followed us, shouting and hooting, and threw dust at us as we left. I reported their conduct to the magistrate, and he arrested some of them, and frightened them thoroughly, though he could not punish them unless we prosecuted them in a formal way; but many of them came afterwards to beg for forgiveness, and I hear now they are very anxious for us to go again in order to make friends with us.

'Leaving Jodha Nagri, we went on to Boperai, and pitched our tents near a half-ruined inn. The people there were very warm-hearted. Many came daily to our tent, bringing little offerings of milk and sugar, and sat with us a long time hearing about Christ. One old woman especially came daily to see her "daughters," as she called us. She was too old to understand, or even to hear much, but she would sit contentedly in a corner, watching whatever we were doing without requiring to be noticed at all herself.

'We had not been there more than a day or two when rain came down in regular sheets of water night and day. On Sunday we could not even get from one tent to another to have any service. We happily got shelter for our horses, but the servants' tents were soaking, and the ground all around like a lake. At last we took advantage of a temporary break in the weather, and fled to a canal bungalow, about two miles distant, leaving some of the servants in our own tent, to look after all till they were dry. We were not able to do much after this, as the whole country was more or less submerged, and we therefore soon returned to Jandiala.

'One other short itineration was taken before the hot weather set in. We met some very interesting women, particularly one, named Sobi, who seemed as if she would never let me leave off talking, and kept imploring me to tell her something that would make her heart "blossom out like a rose." In October I again went to the Beas with dear Miss Clay, who needed change of air, and once more visited the villages round, and later on Miss Cooper and Miss Pengelly

went for a long itineration in the Taran-Taran *tehsil*.

2. '*Work in and around Jandiala.*—We feel that we have much cause for thankfulness for the increased love and confidence of the people in our own neighbourhood, and for the slow but sure progress in many of the villages. We teach the women principally by pictures, and now many of them can explain eight or nine very nicely, and also join us in singing one or two hymns. Some, we feel sure, do love the Lord Jesus, and gladly leave their work to hear about Him.

'The work among the men is now chiefly carried on by our catechist, Maulvie Nur-ud-Din. It was a great grief to us when Padri Sadiq was, last May, transferred by the Church Council to Ajnala, but we are thankful to say Maulvie Nur-ud-Din seems to have his whole heart in his work, and does his best to make up to us and to the native Christians for the loss of our kind friend and pastor.

'On Whitsunday, Chanda Singh, the husband of one of our Bible-women, was baptized by the Rev. T. R. Wade in Jandiala Church, and it was a day of great rejoicing to us all. From the wonderful change in his whole life and conduct, we have reason to glorify God on his behalf. A Christian doctor has lately been sent to the dispensary in the town, and preaches there daily himself. All the Christians, men and women, meet together for a general Bible-class on Saturday afternoons, which is conducted by Maulvie Nur-ud-Din, and, I think, find it both pleasant and profitable.

'Poor Faju, whom I have frequently mentioned in reports, has seemed indeed to be very near to the kingdom; but her friends all gathered together, with the Mohammedan Maulvie and others, and frightened and threatened her till she promised she would never become a Christian, and since that time she has seemed afraid to listen to anything, although she is as loving as ever, and still occasionally comes to church. We trust that the Lord will make a way for her to come out, and ask for your prayers on her behalf.

3. '*School work.*—This is decidedly more flourishing than last year. The school at Taran-Taran has been closed, partly because the teacher had to go with her husband to a distant town, and partly because our native agents had been removed to Ajnala, and as both the Rev. E. Guilford and Miss Hewlett are working there, it seemed a waste of strength for us to try and keep up a school so far away.

'On the other hand, we opened a Mussulmani School in Jandiala last January. The Hindu school has been going on well, and lately another Mussulmani school has been opened in the village of Bungwan. The total number of pupils is 63. We have also six boys' schools in the villages, supported from private sources, with over 100 boys. All learn the Commandments and texts, and the elder ones are reading Barth's *Bible Stories*. Many of them passed a very creditable examination in Scripture, when they came to our house for their Christmas treat. The kindness of Australian friends, who sent Miss Pengelly a large box of most useful and acceptable presents for mission use, enabled us to provide a splendid Christmas tree, not only for all the school-girls, but also for the Christians and our servants' wives and children.

'The medical work in Jandiala does not perhaps deserve separate notice, but during itinerations it is a very important factor. Our tents are constantly surrounded by applicants for medicine, and I am often called to see sick women in the town, besides having, as a rule, two or three patients every day. A. PARSLEE.'

NAROWAL.

In the *C.M. Gleaner* for May 1886, p. 53, a letter was published from the Bishop of Lahore, written at Narowal at a time when, like other places in the Punjab, it was suffering from ill-feeling aroused after the baptism of a high-caste native. He spoke of stones being thrown even at our missionaries, and adds, 'This must be expected, as surely as that which takes root downwards begins to bear fruit upwards.' We gladly hear of this ill-feeling being dispelled and Miss Reuther's medical work helping to prove that Christianity is a religion of love.

MISS CATCHPOOL'S REPORT.

'Owing to the baptisms which had taken place, the work in Narowal last winter was very much closed, and I was obliged to give my attention almost entirely to the villages round. Even there I was constantly asked questions about those who had been "taken away," "made *karanis*," as the women phrase it. The girls were not unfrequently afraid to listen to the ticking of our watches, and have been known to confess their fear that even such contact with us might lead them to become Christians. Nothing but patient perseverance in well-doing can overcome such prejudices.

'In March a Mazbi Sikh woman, who had been under teaching for some time, was baptized with her husband and child by Rev. R. Bateman. She came to me once a week during the spring for instruction; then the family removed to Klarkabad, and when I saw them there in the autumn they were doing well.

'A woman, who suffered severely from cancer, in a village about four miles off, I visited as often as possible. Poor thing! she knew she could not get better, and was evidently afraid of death. I prayed with her, and pleaded with her to come to Jesus and find relief. Her agony was extreme. Miss Reuther accompanied me on one occasion, and gave her medicine to soothe it, but nothing availed. She was a strict Hindu. She would not even drink the medicine, because, being a liquid, it might spoil her "dharm," virtue, righteousness, according to Hindu ideas, and though she would sometimes sing with me, and acknowledge plainly the goodness of Jesus, she would tell me it was my good fortune or fate to know that He would save me, but it was not for her. The last visit or two she would hardly speak to me, as she said I wanted her to change her religion, and so bring disgrace on her whole family. On visiting the village after our return from the Hills, they told me she had been dead some weeks.

'Narowal itself began to be much more open towards the spring. The people became accustomed to us, and began to think of us as friends; girls came to the school. Miss Mary Reuther had learned the language, and was able to begin her medical work, and matters assumed a different aspect. This continued during the summer, Miss Reuther's medicines winning her many friends amongst those who had been previously completely inaccessible. Medicine was given to a boy who was ill with typhoid fever. He recovered, and his mother has ever since appeared most grateful, coming sometimes to the dispensary for no other reason than to see Miss Reuther, and she always listens re-

spectfully to all that is said. During the hot weather the women came to our house for their medicines, but they were often afraid to come so far from their homes, and used to beg us not to tell even the Munshi who was teaching us, and they would hide themselves if they saw men coming along the road. Now a dispensary has been opened in a little *kachcha* house in the town, and the women can slip in and out as they like without much fear of observation. Mondays, Wednesdays, and Fridays it is open, and many come, not only from the town, but from villages at a considerable distance. A Christian woman belonging to Narowal comes voluntarily to help Miss Reuther in telling the women of the love of Christ.

'Mrs. Fakhr-ud-din has continued her labours in the town, and is well received.

'The school now numbers 27. It has been lately examined by Miss Wauton, and prizes were distributed. We would return our best thanks to the Bedford Association for the beautiful box of dolls and other Christmas presents. All were most acceptable. Gifts of this kind, showing the interest of friends in England, are very gratefully received. Instead of being afraid of us, the children now come with pleasure, and considering the many hindrances in its commencement, the progress of the school has been good.

'162 villages have been visited during the year by Miss Reuther or myself; 74 have been reached from Narowal, the rest by itinerations. Through the kindness of the Deputy-Commissioner at Sialkot, we obtained last autumn a beautiful new tent at a very moderate cost, and immediately used it in the district. We hope to be out again for some weeks before the weather becomes too hot for riding through the middle of the day. We have lately undertaken to visit a large village about nine miles off once a month. The principal people there, Brahmins, have invited us, and given us a place where we can stay for the day, and free permission to speak to the people. We are looking forward to this kind of arrangement in other villages also.

'We cannot conclude without expressing our gratitude to our Heavenly Father for all His mercies. Narowal is a very isolated station, thirty-eight miles from Amritsar, with only bad roads between, and two rivers to be crossed on the journey. During last summer's rains so much water fell that we were several times completely shut up by the floods, but our Master preserved us from all evil, and neither of us had even a day's illness.

'FRANCES M. CATCHPOOL.

'NAROWAL, *February* 3, 1887.'

MISS M. REUTHER'S REPORT.

'The past year, my first in the Punjab, I can truly and thankfully say has been very happy. Now that I have begun to understand the people and their circumstances a little, I feel so glad that the Lord sent me here to live amongst them.

'Poor things! none but those who live in their midst can have any idea of the darkness and ignorance that reigns among them. Most of the women who have received medicine during the past year are very grateful. The medicines and instruments selected for me by Dr. Gould before I left England have been most useful, and I feel very thankful for all his kind patience in teaching me. If we had no remedies for the body, many women would probably never hear about the Healer of souls.

'From last spring until Miss Catchpool and I went for our summer holiday, the women came to our house for medicines every afternoon. At that time I was visiting in the towns and villages only four days a week, staying

at home two days to study the language. But since we returned here in the autumn I have been in full work. A little native house in the town has been rented ; one-half of it is fitted up as a dispensary, and the other half is shortly to be inhabited by a Christian negress, who, we hope, will help in talking to the women, and in dispensing the medicines. The house contains three rooms ; one is the dispensary proper, and the patients sit in the verandah till it is their turn to see me. I go to the dispensary three days a week, spending about four or five hours there each time. The other three days I visit in the villages round here.

'We are hoping now to open little branch dispensaries in two or three of our larger and more important villages. May the Lord grant His blessing on the work, and make us wise to win many souls from among these dear Punjabi women, who shall be His own in that day when He shall "make up His jewels" !

'MARY A. REUTHER.

'NAROWAL, *Feb.* 5, 1887.'

4. JALANDAR.

Last year's report from this station showed Miss Krapf and Miss Tylor taking up work which for a time had unavoidably remained in abeyance. We now have their first experience of a full year of work.

MISS KRAPF'S REPORT.

'Surely goodness and mercy shall follow me all the days of my life.'—Ps. xxiii.

'These words come into my mind when I think over God's gracious dealings through the past year, especially during my long illness. Humanly speaking, there was very little hope of my recovery ; but the Lord raised me up again to help in the extension of His glorious kingdom. No words can tell with what care my heavenly Father surrounded me during that time, giving me such dear friends as Miss Bland of Agra, under whose hospitable roof I stayed, and who, together with the Secundra Mission ladies, nursed me most tenderly ; and other friends, including Dr. Hilson, showed me infinite kindness. On my return here I was touched to hear that several of my teachers and pupils had been praying for my life. One dear Bibi, a Zenana pupil, said, "I have been praying to the Lord Jesus for you, and He has answered my prayers."

'Miss Tylor has begun to visit the Zenanas of the city and many surrounding villages of the Jalandar district. The other day a Hindu Babu urged me to come and teach his two girls. "I want them to know about the true God, and to become good," he said. My chief work is in the schools, which have increased considerably since last year. On coming here I found three, which had been kept up after the Misses Thom's departure, and now we have eight flourishing schools. The great difficulty is the want of properly trained native teachers. By far the greater number of children have made rapid progress, and become very fond of their lessons, and with great satisfaction they tell me on my weekly visits they had done over and above what I gave them to do. I very much wish to bring them under Government inspection, so as to get a grant ; but as nearly all the schools are new, and the people still very much prejudiced against a Government Inspector Sahib coming to examine them, I have not

yet been able, but hope it may be accomplished by next year.

'The Hindu school opened three months ago is in a part of the city where Miss Sterne always wished to establish a school, but could never gain entrance. There are 32 girls, who really love learning, and seem intelligent and interested when I tell them about the Good Shepherd.

'It is a pleasure to hear a tiny mite of five years repeat the Ten Commandments without a mistake, and the bright Kindergarten songs and hymns sung with so much enjoyment. Their teacher, a widow of good caste, is a Christian at heart; she and a wealthy Hindu's wife come to me every Sunday for instruction, and both teacher and pupils heartily enjoy the quiet Sunday afternoon with the Book of books and the little prayer at the end.

'Last Sunday we read of St. Peter walking on the sea, and how, when looking at the waves, he failed. I said, "So you will never have the courage to come out if you look at all the difficulties and the enmity of your relations; but Christ, if you ask Him, will stretch out His mighty hand and help you, and we can do all things through Him who strengthens us."

'They seemed to understand. The Hindu's wife loves her Saviour dearly, and saw Him in a dream some time ago, which made a great impression on her. The other day she told me that she, with her family, was going to move into a new house, but that the Brahman had said they must not go before a certain star was visible, and then they must move at seven o'clock at night. I told her to pay no attention to such advice, but to move on whatever day she liked, and on entering, to go on her knees and ask God for His blessing upon her new house. The day before yesterday she came again, and said that she had done exactly as I had told her. She told me several times that she would like to become a Christian when her little girl was married. Pray with us for these two dear women, that they may soon experience the constraining love of Christ.

'We have been able to open regular school work in two large villages near Jalandar, and one in a little town called Katarpur, about eight miles off, where there has never been a girls' school before. The young Hindu teacher, also a Brahman widow, tries her best to make it a success. I go there once a fortnight, and am always pleased when the day comes, as the children enter heart and soul into their lessons. When I have time I also visit the Ranis in the Fort, and am gladly welcomed. One of them, the mother of the little Guruh, is especially friendly, and has begun to read Gurumkhi with me. We hope to spend ten days at Katapur soon, in order to reach all the villages round.

'Another pet village is Baba Rel, and across the fields is Pirdad, where a number of young women read in the school. They are now beginning the Gospels. One girl, more advanced than the others, will repeat whole Psalms to me. She has also the map of Asia with all its capes, mountains, rivers, and countries at her fingers' end.

'Christmas-time was very happy. We had a big Christmas tree, in true German fashion, which stood in a little room quite decorated with palms; and the children of three city schools were in raptures. One little girl, the doctor's child, said to me, "O Miss Sahib Ji, I have never seen anything like it in all my life."

'The prize-giving has taken place in the city schools to-day; the 130 girls assembled in one large building, gaily decorated for the occasion. Several station and other ladies were present, but, to our great regret, Mrs. Gordon Young, who had kindly promised to distribute the prizes, was absent, on account of not being well, so Mrs. Wood, the Deputy-Commissioner's wife, kindly filled her place, and after a short examination, and the singing of a few hymns and Kindergarten songs, the highly delighted

children, in their gorgeous apparel, received their prizes of clothes. If some kind ladies would for next Christmas send us English material, it would be much appreciated.

'I notice much outward encouragement and progress on every side. But as regards heart progress, it is yet the day of small things in Jalandar. Pray with us that God's Spirit may soon move upon these dead bones, that they may live. I remember my dear father was always so fond of singing with full faith that German hymn—

"Die Sach ist Dein, Herr Jesu Christ,
Die Sach an der wir stehn
Und weil es Deine Sache ist,
Kann sie nicht unter gehn."

which means, Christ's cause can never perish. That the object of his faith is realised, we see in the spread of Christ's kingdom in Africa; in spite of the fiery trials numbers of souls are added to His flock.

'JOHANNA KRAPF.'

'*7th February* 1887.'

MISS TYLOR'S REPORT.

'My report, if it can be called such, must be very short. It is only since I returned from the Hills in October that I have given any time to visiting. In November our second Bible-woman, Azizan, arrived from Agra, and then I thought it well to spend two or three days a week in taking the Gospel to the villages round Jalandar; many had never been visited before by an English lady. I have been much surprised to find the multitudes of men and women, especially the latter, who have never heard the glad tiding of a Saviour's love; and then, alas! how slow they are to take it in.

'On the whole, my experience has been of an encouraging nature, for in most, if not all, of the nineteen villages I have visited, there have been two or three, at least, who have listened attentively. I believe, though, that most of the women, who gathered in crowds, came to see *me*, as I am an entirely new sort of animal to them. The children are often held up to look at the wonderful being, and the women frequently avoid me, and sit or stand as far away as possible, as if they thought I should do them harm. We always begin by singing a hymn or native *bhajan*, and then Azizan asks them if they understand its meaning, and explains it, as well as a portion of Scripture. After a short time I unfold a Bible picture, representing the birth of Christ and the coming of the wise men, or the brazen serpent, and read the verses from the Bible which they illustrate.

'Two of the first villages I visited were three or four miles off. Our *Chuprassie* had gone before, as usual, to give notice of our coming, and after traversing a dreary waste of sand, we came in sight of mud walls, and the Lambardar standing, with a rupee in his hand, which it is the custom to touch, and to make a salaam to him. Then he conducted us to his Zenana, where a crowd of women awaited us. The room was large, and they filled it, and thronged both the doors—all staring at me, and some so far off that I am afraid they were unable to hear, but they were evidently much pleased with our visit, and asked us to come again.

'Three men were seated on a charpai behind me, and Azizan appealed to them now and then to know if they understood, and they always replied, "Oh yes, *we* understand, but the women don't."

'A man brought in a pretty basket of oranges, and laid it at my feet, and then inquired if I would like some milk. I said, "No, thank you;" but unfortunately, in an unguarded moment, on the road, I had remarked to Azizan that I was very hungry, so she

immediately said, "Yes, the Miss Sahiba is hungry; bring some milk." I sat in fear and trembling, while a man rummaged in a cupboard, or rather a hole in the wall, and produced two dirty plates and a cup containing some filthy-looking black mixture, which he swept out with his fingers into another vessel, and took the cup away. At last the *Chuprassie* appeared, bearing on a plate a basin full of warm milk, into which a man put some sugar, and presented it to me, actually giving me a spoon to stir it with! I must say my relief was great when I found that Azizan was favoured with the aforesaid cup, also filled with warm milk.

'In one village a very hard-looking old Mohammedan would persist in asking cavilling questions about sin and Satan; and in another a blind "*mother*" was led in, and from the other side of the room began to argue in a very friendly though rather disturbing manner. We discovered afterwards that she was a sort of priestess, and that the people who were too lazy to pray themselves told her what they wanted, and she offered their petitions for them. What a blessing she might be to her people if only God's light penetrates her dark soul! She was exceedingly fluent, but seemed almost as willing to listen as to speak, and at the close of our visit asked for another hymn.

'In the city Zenanas we find it rather difficult to gain an entrance—the women being afraid that only by coming near them we shall make them Christians, and they do not evince a desire for learning of any kind.

'I must not close without saying a little about the *home* Zenana. Our *Rhansama's* wife is kept in close purdah in our compound. I go to see her on Sunday afternoon, and have a little gathering of four or five women —one ayah, and the wives of the other servants. I think they enjoy the weekly readings. Two or three Sundays ago I found that two of them, having gone to the Cantonments, had run home, fearing they should be late for the "Miss Sahiba." The children, too, are delightful; we have five amongst the servants and Bible-women who are old enough to run about, and I often gather them in the verandah and teach them the verse of a hymn or a text, and show them a picture-book.

'Three are Christian children, and the others Mohammedan and Hindu; but this seems to make no difference in their intercourse with one another, for they play together all day, and their great delight is to have a run in the garden in the evening, and to show me the flowers and vegetables which are coming up, and the great bees' nest hanging from a tree.

'The other day I pointed to the half moon, and asked the eldest boy (a Christian) where the other half was. He simply answered, "With God the Father." I thought what a comfort it would be if we could as easily leave our difficulties and those unseen mysteries which we cannot fathom with God the Father, and wait patiently for the time when we, "who now see through a glass darkly, shall know even as we are known."

'JOSEPHINE TYLOR.

'JALANDAR CITY, *Jan.* 27, 1887.'

Home Items.

THE Annual Meeting will be held (D.V.) at the Princes' Hall, 189 Piccadilly, on Friday, May 6th. The chair will be taken at eleven o'clock A.M. by Sir M. Monier Williams, K.C.I.E., Boden Professor of Sanscrit, Oxford. Major-General H. A. Brownlow, R.E.;

W. B. Harington, Esq., Public Works Department, India; Rev. Ll. Lloyd, C.M.S., Foochow, and others are expected to address the Meeting.

The Annual Sermon was preached in St. James's Church, Paddington (by the kind permission of the Rev. Walter Abbott), by the Rev. E. A. Stuart, Vicar of St. James's, Holloway, on Wednesday, April 27th. Divine service commenced at 11.30.

2. We must not anticipate the Report to be read at the Annual Meeting, but we are thankful to be able to say in regard to the financial condition of our Society these two things: first, that there has been an increase of income amounting to nearly £2000; and next, that whereas last year the expenditure was in excess of the income, this year the income is in excess of the expenditure.

3. At the *Committee Meeting in March* 1887, Mrs. and Miss Clark of Trowbridge were appointed Hon. Association Secretaries for Wiltshire. The Committee received with much regret tidings of the sudden death from diphtheria of Mrs. Wallis, who was appointed at the last Committee meeting Central Association Secretary for Canada; and resolved that a letter of sympathy should be written to Mrs. Wallis's family.

At the *April* Meeting of the Committee a resolution was passed expressing the satisfaction of the Committee at the proposed visit to India by the Clerical Secretary as one of the band of Mission Preachers going forth in connection with the C.M.S. A grant was made to the Rev. W. J. Richards of Alleppey towards the establishment of a Christian girls' school. An interesting report was received from Miss Margaret Smith of her visit to the Hazara, and the sanction of the Committee was given to the renting of a house of Abbottabad for the purpose of a mission to that district.

4. We greatly regret that our honorary missionary, Miss Clay, has been compelled on account of illness to return to England. Those who have read of her work know how generously she has spent both strength and means on the Punjab Village Mission, and how effectually she has aided the efforts of the Committee to avoid any unnecessary expenditure of the funds committed to their trust, and will hardly need to be told that she herself bears every expense of her journeys to and from India.

5. Our readers are probably aware that the C.M.S. has for some time, through a sub-committee presided over by Archdeacon Richardson, been arranging for the despatch of a special winter mission to India, for the purpose of holding services and meetings for the revival and deepening of spiritual life among native Christians, and of addressing gatherings of educated non-Christian Hindus. It is hoped that ten clergymen and laymen will proceed to India next October for six months' work, viz. the Rev. B. Baring-Gould, Vicar of St. Michael's, Blackheath; the Rev. F. W. Dodd of the Church Parochial Mission Society; the Rev. H. E. Fox, Vicar of St. Nicholas, Durham; the Rev. Gilbert Karney, Incumbent of St. John's Chapel, Hampstead; the Rev. Filmer Sullivan, Vicar of St. Matthew's, Bayswater; Colonel C. E. Stewart, C.B.; Mr. W. B. Harington, Public Works Department, India; and Mr. Edward Clifford. These are eight. The others will be probably Bishop Stuart of Waiapu, N.Z., and the Rev. G. C. Grubb, the well-known mission preacher. A special fund of £2000 for expenses is required, of which nearly one-half is raised.

It is needless to express our prayerful sympathy with this movement. The fact that the names of our Clerical Secretary, and others associated with the C.E.Z.M.S., are on the list will speak for itself. We would call special attention to the statement regarding this mission sent out with our present issue and with the May number of the *Church Missionary Intelligencer*.

6. The course of Lectures by the Rev. James Cornford at 5 Maresfield Gardens, on *The Women of India*, were well attended and highly appreciated. The hope was repeatedly expressed that they might be delivered again in some other part of London.

Mr. Cornford kindly awarded a prize of a lady's handbag, in the voluntary examination which followed, to Miss D. L. Woolmer, and very highly commended the papers written by Miss H. Innes.

Prizes of 10s. each are offered by Rev. J. Cornford for the best paper on

(1) The Religions of India.
(2) Zenana Life and Missions.
(3) Village Missions.
(4) Medical Missions.

Papers to be sent to the Rev. J. Cornford, 10 *Thurlow Road, Hampstead, N.W.*, before June 30, 1887.

Results will be announced in the September number of *India's Women*.

7. A Meeting for Prayer and Praise, open to all friends, will be held (D.V.) at the Society's House, 5 *Maresfield Gardens*, on Monday, June 27th, at 3.30.

8. *Painting Union.*—Subject for May-June, 'The Sure Foundation' (St. Matt. vii. 24, 25).

Any new members wishing to join can obtain further particulars from Miss F. Swainson, 22 *Ellerdale Road, Hampstead, N.W.*

9. If any friends are intending to have a Sale for the C.E.Z.M.S. during July or August, and would like to have fifty dolls sent to them for exhibition (for which they may charge sixpence entrance), will they communicate with Miss M. A. E. Walford, *River Hill, Bramford, Ipswich,* before the 4th of June? In country towns £5 is easily made in this way.

10. Those who are kindly intending to contribute Prizes for our Mission Schools may be glad to know that china dolls, suitable for India, can be obtained of James Farquharson, 63 *and* 64 *Houndsditch, London, E.* They are called 'Nankeen Dolls.'

11. The annexed extract from a letter written home by one of our new missionaries is worth pondering:—

'The first months have been very happy, full of brightness; the Lord has been good in keeping away any shade even of sorrow at parting. It is just like Him: "His commandments are not grievous," if only people would believe it, especially the text, "Go ye into all the world." Dear Master! He knows how to make up for all one leaves, and how to gild the path of service with sunshine, peace, and gladness. My testimony of this wee time is like Miss Blandford's of her long missionary life—the missionary's life is the happiest one possible. I remember being struck by this when she spoke in Liverpool, on her last visit home. May God grant that it may be so ever, only better and better!'

Foreign Items.

CALCUTTA.—Our mission staff at this important station has sustained a severe loss through the resignation of our valued missionary, Miss Mary E. Highton. She has served the Lord Jesus Christ long and faithfully—for more than ten years in connection with the Zenana Mission. Although we lose her zealous services, we rejoice to know that, as Mrs. Lowis, she will still devote her time and strength to the work of Christ in India.

The wedding took place on March 19th. The following notice appeared in the London papers of April 11th:—

'At the Old (Mission) Church, Calcutta, Colonel Ross F. Lowis, R.A., to Mary E., daughter of Rev. Henry Highton, M.A., Assistant Master of Rugby School, and Principal of Cheltenham College.'

Colonel Lowis, we need not remind our readers, has been for years past an earnest supporter of our work, and not of ours only, but of well-nigh every department of missionary effort in India.

PUNJAB AND SINDH MISSION.

BATALA.—*The Use of Anxiety and Suffering.*

'The first part of our voyage was very rough; in fact, we were in much danger, but God delivered us from the storm, and brought us back safely where we would be. We met very nice fellow-passengers, and had many opportunities of reading the Word of God, and conversing upon it with some of them. We trust it will be a time well remembered all through our missionary career. We were led so fully to trust our Saviour with everything, and under all circumstances, as we were tossed to and fro upon the angry billows of the deep, and lying in our cabin, hearing the sailors running hither and thither, the crashing and creaking of boxes, chairs falling, the loss of a sail, shifting of our cargo and the stopping of our vessel, we could calmly say, "Thy will be done." I have already found the knowledge of medicine and dispensing that I gained at Mildmay useful, and people come to me frequently to be cured. I am glad to say that the simple remedies given in faith and prayer have been effectual. I hope to be able to do more in this way by and by, for I think if friends at home could see the gratitude of the people when released from their pain, and could understand also the opportunities a small dispensary would give for speaking to the anxious patients about their souls, they would gladly allow me to have one. It would cost from £20 to £25.'—*Letter from Miss Dixie, Jan.* 1887.

SOUTH INDIA MISSION.

BLACKTOWN.—*An Indian Lady's Lessons on the Jubilee Year.*

'The work in the Zenanas and schools is going on very nicely. By God's mercy my health is so far improved as to enable me to visit not only the schools but also the Zenanas. My present plan is to collect a number of Zenana pupils in one house and read to them, and give them general exhortation. This being the Jubilee year of her Majesty the Queen-Empress, I generally mention some interesting incidents connected with the Queen's life, and thus lead their thoughts on to the life of our Blessed Lord, the King of kings and Lord of lords, whom her Majesty tries to serve. They listen with much interest, and ask me to give them such addresses as often as I can.' —*Letter from Mrs. Satthianadhan, March* 16, 1887.

OOTACAMUND.—*Celebrating the Queen's Jubilee.*

'On Wednesday, Feb. 16th, we had grand doings; all the schools in the place, European and Native, marched in procession about half a mile, with banners and flags, to what is called the Hobart Park. Our children really looked very nice, and did Miss Ling the greatest credit. After singing "God Save the Queen" in English, Canarese, and Tamil by turn, the little folk dispersed. Our party we kept together in a quiet corner, and had games

with them, finishing up with sweetmeats and oranges. All went off splendidly, and the children vastly enjoyed the Queen-Empress Jubilee. The natives were in crowds. All the villages for miles round must have been emptied of their inhabitants. The secluded Toda women came out in full force — such odd-looking creatures, with long corkscrew curls, dressed in coarse sheeting, the men with shocks of black hair standing out all round two or three inches from their heads. They are the lords of the land, the Badagas their vassals. The Germans have an interesting mission among the latter at Kaity, and they are hoping to start work among the women, whose ignorance is a great hindrance to the men and boys. They have a habit of taking poison if they are displeased. One man said he could not be baptized, for if he did, his wife and mother would take poison, and all the village would accuse him of being the cause of their death. The most promising part of their work is in the boys' schools. In contrast to this state of darkness we ought indeed to be grateful; here we have so many heathen girls hearing God's Word, and houses opening for the Bible-woman's visits, and little real opposition to female education.'—*Letter from Miss Wallinger.*

The *Times* correspondent, writing from Calcutta, March 13, sends word of the final decision of the Bombay Court in the case of Rukmibhai, the native lady whose wrongs aroused so general a feeling of sympathy in England and India a year ago.

The case is intensely interesting to all who are engaged in work for India's Women—and we need not apologise to our readers for giving a brief summary of the facts.

'Rukmibhai was married, according to Hindu usage, at the age of 11 to a youth some years her senior (19).

'Her consent was neither obtained nor asked; from first to last she was simply passive in the matter.

'The ceremony over, she returned to her father's house, was carefully educated, and has now grown to womanhood, "intelligent, refined, and with all the instincts of a lady."

'A series of letters published in the *Times of India*, under the *nom de plume* of "A Hindu Lady," bear testimony to her talent, and exhibit in a most forcible manner some of the miseries attendant on the barbarous customs of infant marriage and enforced widowhood.

'Last year her husband tried to induce her to live with him.

'He is described as "little better than a coolie, an ignorant, uncultivated fellow, unable to earn more than ten rupees a month, and suffering moreover from consumption."

'We cannot wonder at her refusing to live with such an unsuitable partner for life. He brought a suit for the restitution of conjugal rights in the Bombay High Court.

'Mr. Justice Pinhey not only dismissed the suit, but expressed his opinion that "it would be a barbarous, cruel, and revolting thing to compel her to live with such a man."

'The husband then appealed against this judgment, and the case was argued before the Chief-Justice and Mr. Justice Bayley.

'They took time to consider their judgment, and ultimately, though expressing their entire sympathy with the defendant, Rukmibhai, felt compelled to rule that Mr. Justice Pinhey was wrong in law. Accordingly, the

case has now been tried again on its merits in the Lower Court before Mr. Justice Farran.

'Rukmibhai's counsel could only repeat his arguments, and urge that his client had never given her consent to the marriage, and never looked upon the man as her husband; that she would not consent to do so, and was prepared to take the consequences.

'Alas! the arguments were cogent, but the law was clear.

'The Court reluctantly ordered that the unwilling wife should join her husband within a month, the penalty for disobedience being six months' imprisonment.

'Rukmibhai has appealed against the decree, and it is expected that the appeal will be heard in June. A fund for her use is being raised in Bombay.'

Our Working Parties.

VERY strong are the links that bind our workers at home to our missionaries abroad. This thought presents itself, whichever way we view the large working-party organisation. Take a glance at the varied results of these periodical gatherings. First, work is done which, by its sale, brings in funds to the Society sufficient to carry on a large proportion of its work abroad. Again, our European missionaries, now numbering about 90 (with their 48 valuable assistants), are often pleading, with touching earnestness, for intercession on behalf of special cases coming under their notice in their visits to Zenanas or schools; and these meetings are fitting occasions for united heartfelt prayer for the pupils particularised, for the missionaries themselves, and for their 340 native helpers.

May we not consider as another result the reflex blessing gained by those who, in the true spirit of service for the Heavenly Master, join our Working Parties? Last, though not least, is the happy link between home workers who send and missionaries who receive the gifts. Extracts such as the following, from a recent letter from Krishnaghur, show how hearts are knit together by this means; and truly 'it *is* more blessed to give than to receive':—

'At the prize-giving we had six heathen day-schools to provide for, and between 30 and 40 girls in each. Most of the children had a bag and a doll, the best girls receiving a jacket and a doll. Each child, according to merit, came up and chose her prize. The pretty, useful, furnished work-boxes were shown upon the tables, and the children were told that in a month's time each school would be examined in Scripture, and that the girl who answered best would have one of the boxes as a prize. The writing will also be examined, and the best will earn the reward of a nice pencil-case. We also gave a present to each of our six-

teen native workers. Parcels were made up, as equal in value as possible, which they picked out of a basket at random, and eagerly opened. The contents were highly appreciated, specially those which consisted of lengths of nice coloured flannel for a warm jacket; others had one or two articles of clothing. Then they dipped into a second basket containing small work-bags with needle-book, scissors, thimble, and cotton. These small presents cause very much happiness, and greatly encourage them in their work. I do not know what we should do without them. Next year we shall have more than 100 additional children, as we are taking over from the C.M.S. two large schools thirteen miles distant, and the work will probably lead to many Zenanas being opened there.' The letter continues: 'In going into the country parts we find the people never tired of hearing us *sing* of the love of the Saviour, and I feel sure there is a great drawing towards Him going on in these densely dark villages.'

Correspondence.

(*The Editor disclaims responsibility for the opinions of Correspondents.*)

A C.E.Z.M.S. JUBILEE MEMORIAL.

DEAR EDITOR,—I have long wished to suggest to our Committee a means of support for our widows in the Converts' Homes; and now that we are considering a Jubilee Fund, it seems a time to develop it. I think that all interested in our Lord's work, as carried on by our much esteemed Society, will gladly contribute towards such a fund, even where local and imperial claims are being urged; and I would suggest that our beloved Queen, being a widow, it should be specially devoted to widows. We often read in our missionaries' reports of the difficulty of providing for those who, having taken up the Cross, have literally forsaken all provision for their bodily wants; some are not able to teach, others unfitted for needlework, etc.; so that to open up a new source of bread-winning will be a great boon even in a secular point of view. Therefore, could not some sort of Professorship of Drawing be formed by endowment to develop any latent talent for one of the various branches of art open to women? Surely there *must* be some such ability in our dear Hindu women, the descendants of those who have left such wonderfully beautiful specimens of art, both architectural and textile.

In our own country, how many hundreds of women depend for the wants of existence on some branch of hand-drawing, from the talented lady artists to the humbler designers of patterns for manufacturers. Scripture Pictures, Mrs. Grimké's Cards, Christmas, New Year, and Birthday Cards, are in demand in India; why should they all have to be sent out from England? Could not the pious women in the studios of Mildmay help us to send out an artist missionary who could give instruction in our Zenanas and Schools, both in Drawing, Painting, and Illuminating, as well as Designing; so that ere long the bazaars and shops may have a supply of native drawings, cards, etc., on sale for the benefit of those secluded ones? Of course a large sum would be required to found an

endowment, but for such a significant and worthy Jubilee offering, surely our more than 600 associations would be able to find the means, without the ordinary income of the Society being taxed. A small extra sum from each subscriber would give us a *Victoria Jubilee Widow's Fund.*—I am, dear Editor, yours very sincerely, AN ASSOCIATION SECRETARY.

DEAR EDITOR,—If any of your readers are anxious to give a special thank-offering this year, and are not sure to what object it should be devoted, may I remind them of the appeal in Mrs. Kearns's report, *India's Women*, Nov.-Dec. 1886, p. 296. Mrs. Kearns says, 'My pen alone can plead, I never see any European friends here.' Surely we cannot think of little bands of Christians connected with the C.E.Z.M.S., far away from any house of God, without desiring to supply some of them, at least, with pastoral care and the means of grace.—Yours truly, A READER OF 'INDIA'S WOMEN.'

Praise and Prayer.

PRAISE.

1. *From Barrackpore.*—(*a*) For the conversion and baptism of Katro's father at Nawabgunge, for whom prayer had been previously requested.

(*b*) For the improvement in the conduct of some converts, who had given trouble and caused anxiety.

2. For the extension of Village Missions.

3. The fresh baptisms and answers to prayer at Fatigarh. (See Miss Hœrnle's Report, p. 146.)

4. That God has graciously increased the means for carrying on and extending our work. (See p. 160.)

PRAYER.

1. *Special Requests from Missionaries.*—(*a*) For the power of the Holy Spirit to be more and more manifested in our midst as a company of workers for Christ; and also amongst those who have recently been brought out of heathenism.

(*b*) For God's quickening and converting power amongst our heathen pupils, and for blessing on our schools and work.

2. For Faju, a hoped-for convert, who has been hindered and driven back by threats and opposition of her relatives; that God may open a way for her to confess Christ by baptism, and that she may have grace and courage to take advantage of it. (See Miss Parslee's Report, p. 153.)

3. For two Zenana pupils, who had the courage to openly confess the Saviour on whom they believe. (See Miss Krapf's Report, p. 157.)

4. For a rich blessing on our Anniversary. (See p. 159.)

Prize Competition, June 1887.

THE Exhibition of Dolls, and other articles sent in for competition, and Fancy Sale, will be held (D.V.) in Morley Hall, 316 Regent Street, W., on Tuesday and Wednesday, June 14th and 15th, from 2.30 P.M. to 10 P.M.

The Prizes (including the *Painting Union* Prize), will be presented to the successful competitors at 2.30 on Tuesday, June 14th.

ADMISSION.

	s.	d.
Tuesday, June 14th, 2.30 to 3.30,	2	6
,, ,, 3.30 to 7,	1	0
,, ,, 7 to 10,	0	6
Wednesday, June 15th, 2.30 to 7,	1	0
,, ,, after 7,	0	6

Children half-price. Members of the Y.W.C.A. and G.F.S. also half-price, on showing their cards of membership.

Successful competitors are entitled to free admission.

Tickets can be obtained after May 20th from the C.E.Z.M.S. London Association Secretaries, or from MISS GREENE, Oriolet, Loughton, Essex. (Remittances to be enclosed with orders.)

Tea can be obtained in the Hall.

The Dolls exhibited will include a Bride and Bridesmaids, Bicycle Race, Lawn Tennis, Evening Dress of the Fourteenth Century, Norman Knight, Peasant Dresses of Germany, Switzerland, France, and Wales, besides Red Riding-Hoods, and others.

Dolls in Class I. will be sent to India as prizes to be given in the schools. Those in Classes II. and III. will be offered for sale.

There will be a stall for the sale of Indian and fancy articles, and one for the sale of work provided by the Y.W.C.A. members, also a Flower Stall.

There will be a Zenana Court where short addresses will be given, illustrating the life and customs of Eastern women, etc.

It is hoped that great interest will be roused in the important work of sending the Gospel to the women of heathen lands. In order to supply those who are willing to materially help our missionaries with the ways and means of so doing an Employment Agency will be provided in the Hall.

The profits of the Exhibition will be devoted to the medical work of the Society.

It is regretted that, at this early date, it is impossible to announce who will open the Exhibition, but further information can be obtained after May 20th from MISS MACGREGOR, 32 Mattock Lane, Ealing, W., or from MISS GREENE, Oriolet, Loughton, Essex.

As it is necessary to hold the Exhibition on June 14th and 15th, the Competition must be closed on June 7th, instead of the 15th, as first announced.

In Class I. a further prize is offered of 10s. for the largest number of Dolls, 6 to 12 inches in length; dressed by one Working Party. The clothes need not be made to take off.

Work from the Y.W.C.A. members must be sent ready priced, by June 4th, to M. A. E. W., 21 Finsbury Square, E.C.

DIRECTIONS FOR COMPETITORS.

1. All articles for Competition must be sent, addressed to M. A. E. W., to 21 Finsbury Square, E.C., not later than June 7th.
2. Successful competitors will be informed by the 9th of the Prize due to them, when they are requested at once to write to the same address to say whether they can be present at the Prize-Giving on the 14th. If unable, they are *particularly requested* to appoint some friend to represent them, and to acquaint M. A. E. W. of the same on or before the 12th.
3. All parcels must be marked outside for which class they are to be entered.
4. Rules for Competition may be seen in *India's Women*, January-February, p. 56.
5. Competitors in Classes II. and III. are requested to affix a price to their dolls.

INDIA'S WOMEN.

VOL. VII. JULY—AUGUST 1887. NO. 40.

'Whose Service is perfect Freedom.'

A PARADOX.

NOT of constraint, but willingly,
Would I give myself, dear LORD, to Thee;
Not as a slave, but as a son,
Would I serve Thee till my days are done.

Satan may tempt us and beguile,
Promising liberty for a while;
But soon or later all will feel
That the fetters of sin are strong as steel.

But where Thy Spirit, LORD, doth reign,
Fetters can never be felt again;
Only they who are serving Thee
Know what it is to be truly free.

LOVE is the chain that holds them fast,
The magnet that draws them from first to last:
Bind us, then, with this cord Divine,
And rivet our hearts, dear LORD, to Thine!

H. S. ENGSTRÖM.

The Ministry of Women.

By the REV. G. F. HEAD, M.A., Vicar of Christ Church, Hampstead.

IN days of old, Peter the Hermit roused Europe to go forth and to give of its money and its prowess in defence of the Sepulchre of the Lord. He little dreamt when he started this enterprise how widespread his influence would become. A greater crusade

lies before the Zenana Mission, not to rescue an empty grave, but to preach a risen and living Jesus. The preaching of Peter the Hermit caused all classes, men, women, and children, to rally round his standard—shall our efforts come short of his?

This standard of ours is borne by a small company of women, going forth to live in scenes of darkness, sorrow, and death. For there are homes in India, China, and Japan where at present there is nothing but misery. That their influence will be attended with success, far greater and wider than ever followed the crusade of Peter the Hermit, we cannot doubt. In looking through the Bible, we can hardly fail to note how great is the work which God has allowed women to do.

In Joshua xv. 16-19, we find a woman to the front, claiming what was hers by inheritance.[1] Achsah does a strange thing, according to the custom of the land, in asking, as though she were man's equal, for a place in the inheritance. She had already received a south land—her desire is for more 'springs.'

India's women to-day ask for the 'Living Water.' They find, in accepting the truth which our lady missionaries convey to them, the Spring, the Source of the living waters (John iv. 11-15) which issue from under the throne (Rev. xxii. 1; Ezek. xlvii. 1). Achsah obtained more than her husband did—more even than he asked for—both 'upper springs' and 'nether springs.' When the women of the East take their place in the inheritance of the saints in light, they will find it one abounding in streams of living water. Until Christian women go forth to teach them, the men will count it a strange thing that the wife should demand her share of heaven together with her husband.

In Judges iv. 5-8, we see the marvellous power of woman's influence; she leads a man, and wins the day. Barak was nothing without the noble and quickening influence of Deborah. It was her presence that inspirited the arym, and saved Israel. So with the women of the Zenanas; already a leading power, they may become increasingly so when they are won for Christ. Through them the men, who now crouch down before idolatry, might be roused up to go forth and overcome in the name of the Lord of hosts. 'If thou wilt go with me,' says the man, 'then I will go.' India must be saved for Jesus when the women can stir the men to do the Lord's work.

An incident in 1 Sam. xxv. 32, 33, illustrates the restraining power of a woman over a man. It takes a woman even to restrain David. Abigail

[1] We hope to publish an interesting Bible study on this subject in our next number.

kept back his hand from executing summary justice on a churlish chieftain. Evangelise the women in that land, where abound infant marriages, and many other customs entailing cruelty, and who can tell how many an act of harshness, how many a war, they may not arrest? Fill them with the love of Jesus Christ, and they will often lift up their voices, and induce the husband, son, or brother to carry out the Gospel of love.

In Dan. v. 11, we have a woman making a way for the man of God to enter into a palace. What has Belshazzar cared for Daniel in times past? But now, in his agony and distress, and while trembling for fear, the Queen brings in the man of God to point him upwards.

And when Christian women send the Gospel into the Zenanas—when through their teaching, and the outpouring of the Spirit of God, the inmates embrace it, who but they will open the doors to the missionary, the native pastor, and evangelist? When the men are at their wits' end, filled with fear, or at the point of death, then it will be for the mother or wife to bring forward the man of God, who can tell him of Jesus Christ and Him crucified.

St. Luke, chap. viii. 2, 3, says that 'certain women ministered unto Him of their substance;' they rejoiced to give Jesus Christ of their wealth and possessions, and He was willing to receive it. A great need will soon press on the native Churches; they must be self-supporting, and the great Societies must gradually withdraw their aid. The native Christians know little of what their pecuniary responsibilities will be. The converts, cast off or deprived of their means of livelihood by their heathen relations, who are now cared for by mission agents, will look to them for support. Who will minister to the wants of the native Churches? Not only men, but Christian women. With abundant time at their disposal, they will be able to obtain some of the funds, and, in so doing, follow in the steps of the holy women who ministered unto Christ of their substance.

St. John, chap. xi. 3, tells of women pleading for a man who was sick. As well as nursing their brother, Martha and Mary bore him in the arms of faith. They send their message to Jesus, and draw Him to their home at Bethany.

Evangelise the Zenanas, and what a change will take place in the homes! When the husband, father, or brother is sick and suffering, who will minister to him like the Christian women? And when the soul is weary, who will commend the weary one to Jesus, or bring peace and joy to the heart, like holy women linked to him by the ties of kindred?

In John xx. 17 we read of a woman, the bearer of deep truths. After the resurrection of Jesus Christ, Mary Magdalene was charged with a deep

and wonderful lesson to the Apostles. The intercourse was to be henceforth spiritual and by faith. We should have expected that the Apostles would have been charged to convey this lesson to the woman, but in the wisdom of the Lord, He said to Mary, 'Go to my brethren,' etc. Mary, full of passionate love to Jesus Christ, had faith which could stand the repulse, 'Touch me not.' Not so Thomas; he must touch and see, in order to believe. Christ honoured Mary by giving her the great lesson to hand down to future ages—to carry the lesson to men is woman's work. Eve's sin closed Eden, to Mary Magdalene was given the honour of being the first to convey the tidings of Paradise regained.

Bring the women to know Jesus, and how often will they, by their deep spiritual insight into the truth, help and aid the Christian men! How often will the Lord use them to make known His will and His thoughts to others!

The enterprise is great: in faith and prayer let us go forth and do it, and the Lord will prosper that which is His own work.

The Advertisement.

FOR SISTER WORKERS. BY A. L. O. E.

THERE is a certain advertisement which has repeatedly appeared which gives a slight jar to my feelings. Advertisements often amuse us, and we do not feel bound to give implicit credence to accounts of the marvellous properties of some balsam or syrup, or to believe that any wash can bestow perennial beauty. But the advertisement to which I refer gives a mistaken impression about one of the Zenana Missions, and therefore something may be said about it here.

Good friends of missions display a magic-lantern. Could we in India see it, no doubt it would afford us great amusement to see familiar faces, white and brown, appear on the illuminated wall. But there is one particular slide representing Maharajah Sher Singh's palace, used as a boarding-school at Batala, and this building is by mistake described as *Miss Tucker's house.* 'What!' spectators may well exclaim, 'a humble missionary the owner of a palace—the mistress of marble halls—living in state

Often has the supposed possessor of so lordly a home wished that a picture of her *real* dwelling could appear as a contrast to the *supposed* one.

'Sunset' consists of *one* good room, with two small appendages; it is an unpretending little home, simply furnished, as unlike stately Anarhulli as the pussy lying on your hearth is unlike the fine mastiff kept by the squire. 'Sunset,' if of suitable shape, might be packed up into the dining-room of Anarhulli and leave corners to spare.

The mistake has arisen from the Zenana Missionary having for some years *hired* accommodation in the palace, for a smaller sum than would be given in London for apartments on the second floor of a house in some unfashionable quarter.

This trifling personal matter would have been hardly worth mentioning but for the parable which it suggests to the mind. The writer cannot help asking herself, In matters more important than those which concern mere lodgings 'are we not sometimes *credited with the palace when we only dwell in the cottage?* Dear sister-workers, does not conscience whisper that we—our labours, our successes—may be often overrated, and that we are well contented that they should be so. Reports are something like the slides of a magic-lantern—love lends the light, hope the magnifying lens, interested friends gaze on the picture. We are glad that they think us better than we are. This is natural, but is it *right?*

We are only safe when, instead of commending ourselves to those who cannot but sometimes mistake us, we simply look to Him whom we serve, however feebly, and, while conscious of many shortcomings, can take comfort in the thought that God, who knows all, 'yet loves us better than He knows.'

Our Seventh Anniversary.

THE Sabbatical Year of our Society will be remembered as a year of mercies. A note of praise has been sounded afresh, which we trust will ring ever louder and louder until the glad time of eternal Sabbath, when the work we are undertaking shall be accomplished.

The proceedings of our Anniversary commenced by the Annual Sermon, preached by the Rev. E. A. Stuart, Vicar of St. James's, Holloway (by the kind permission of the Rev. Walter Abbott), in St. James's, Paddington, on Wednesday, April 27th. The sermon will, as usual, be printed in full with the Report.

The *Anniversary Meeting* was held at the Princes' Hall, Piccadilly, on Friday, May 6th, at eleven o'clock A.M. Sir M. Monier Williams, K.C.I.E., Boden Professor of Sanscrit, took the Chair. Amongst the

well-known friends of Foreign Missions who were present were the Very Rev. the Dean of Ripon, the Revs. E. Lombe, E. P. Cachemaille, H. E. Fox, A. H. Lash, and H. Grubb; Generals Hutchinson, Davidson, and Field; Mr. H. Morris, Mr. C. E. Chapman, etc.

The Rev. J. Cornford opened the meeting by prayer and reading Isa. xi. 1-4.

The following is the Report, which was then read:—

PART I.—GENERAL STATEMENT.

1. The year under review to-day has been the *sabbatical year* of our Society. As the Committee survey the first seven years now completed, their feelings find vent in the Psalmist's words: 'O praise the Lord, all ye heathen: praise Him, all ye nations. For His merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord" (Ps. cxvii., P.B.V.).

In these seven years the number of our Missionaries has grown from 30 to 90, an increase of two hundred per cent.; the number of Mission Stations has grown from 13 to 41, an increase of more than two hundred per cent.; the number of Associations from 287 to 847; while the £11,000 with which we commenced has, by God's goodness, grown to an income of £23,000, and is steadily increasing.

2. In a yet truer sense this has been a sabbatical year to our late honoured *Chairman.* Since our last Annual Meeting, Sir William Hill has entered into 'the rest that remaineth.' His devotion to our work can never be forgotten. His name and memory will ever be cherished in our midst.

He has been succeeded by one who had been nominated by Sir William himself to be our Vice-Chairman when he felt his strength begin to fail—Major-General Haig, R.E., whose place in the Vice-Chair has been filled by Major-General Robinson, R.A. Both of these responsible officers of the Society the Committee commend to the earnest prayers of their friends.

3. Your Committee are thankful to report that since our last Annual Meeting our *Missionary Staff* has been increased by twelve ladies, who sailed in the autumn, and who were equally distributed over our field of work—three going to Bengal, three to the Panjab, three to South India, and three to China and Japan.

Our agency during the year has, therefore, numbered 91 missionaries in Home connection, 51 assistants in Local connection, 350 native Bible-women and teachers—a goodly band in all of 492, not including some 13 accepted candidates.

Our statistics show about 8300 pupils under individual instruction in our School and Zenana work alone, in addition to the vast unknown numbers reached by our Medical and Village Missions.

4. Your Committee have undertaken *new work* in three different directions. They have sent forth in faith and prayer Miss Thom to Bangalore, to labour among the 100,000 Mohammedan women in Mysore, and Miss Margaret Smith to the Hazara district, lying to the east of Peshawur. They have also made a commencement of work in Cashmere by placing on their list of agents Mrs. Rallia Ram, the daughter of the well-known pastor, the Rev. David Singh, who has already found an entry in several homes in the Valley.

But the new work undertaken is as nothing when compared with the new calls which have been addressed to us on every side.

From Tokio and Osaka, in Japan; from Hong-Kong and Fu Ning-Fhu in China; from East, West, North, and

South India, the cry has been, 'Come over and help us.' And from over-pressed Missionaries, also, the appeal continually sounds, 'Send us more workers.'

5. As regards *Funds*, we have much cause for thankfulness. Our Account is, in brief, as follows :—

RECEIPTS.

Balances brought forward,	£2,986	11	8
General Fund,	23,564	15	3
Capital Fund,	72	12	0
	£26,623	18	11

EXPENDITURE.

Foreign,	£19,191	18	4
Home,	4,053	11	10
Balances carried forward,	3,378	8	9
	£26,623	18	11

No account is taken here of some £4000 raised and expended in the Missions.

Excluding special donations to the Capital Fund, the Receipts of the General Fund show an increase of £2190, while the equilibrium between Income and Expenditure is now fully restored, the expenditure for the year being well within the receipts.

The increase in the Home Expenditure is mainly due to Deputation expenses, including the cost of a most successful and remunerative tour in Canada, to advocate the claims of the Society.

Your Committee are thankful to report that the British and Foreign Bible Society have generously renewed the grant of £144, made by them in support of twelve Bible-women associated with our Missions, and that the venerable Society for Promoting Christian Knowledge has offered to provide two Studentships of £70 a year each, for two years, for the Medical work of the Society.

Very gratefully do the Committee recognise the cordiality with which our Canadian friends have during the past year helped our work. Our excellent Deputation, Mrs. Greaves, was made welcome everywhere, and sent forward by them on her journeyings from place to place 'after a godly sort;' while the gifts from the Dominion have this year amounted to £568, exceeding by £271 those of 1885. The Committee have heard with deep regret of the death of our devoted friend who was Hon. Central Secretary for Canada, Mrs. Wallis, of Peterborough, Ontario.

6. Among the *Home events* of the year, the Committee thankfully record the important influence exercised by the February Simultaneous Meetings of the Church Missionary Society on large classes of the community, in the benefits of which the Church of England Zenana Missionary Society has largely shared.

They desire further to express the pleasure with which they have heard of the decision of the Church Missionary Society to send forth next cold season to India and Ceylon a Special Band of Mission Preachers. From this also their Indian work must largely benefit. They would especially commend this endeavour to the prayer and interests of their constituents throughout the world.

A Home incident deserving special notice has been an article in the *Quarterly Review* on 'Modern Christian Missions,' which devotes particular attention to the work in which we are engaged. The contrast between the earlier criticisms on missionary work and this high-toned, scholarly, and sympathetic article in our leading English Review, is in itself a sign of the times.

7. Details of our work, of deep interest, showing the zeal, devotion, and, let us thankfully add, the success, which has marked the labours of our Missionaries in every department, will be given as usual, in the second portion of our Report. In this General Statement the Committee must confine themselves to a bird's-eye view of the whole field, and they are impressed with the fact that the past year has been marked by general progress in the right direction all along the line.

Thoughtful men have long held that the results of Missionary work cannot be measured by statistics. 'The kingdom of heaven is like unto leaven,' which, as Bishop Parker reminded us three years ago, '*a woman* took and hid in three measures of meal till the whole was leavened.'

Certain grave matters have long been attracting the thoughts and prayers of those who are accustomed to look below the surface of Mission life and work among Women in India, and in regard to each one of these the year past has been full of encouragement and hope.

8. The first of these is *the abolition of child-marriage.* The attainment of this, many have felt, would be a mountain of difficulty removed out of the way of Missions to the Women of India. Only last year, when we were drawing up our Prayer Cycle, our veteran sister, Mrs. Weitbrecht, inserted a 'Special Daily Petition for the deliverance of the Hindoos as a nation from the debasing influence of child-marriage, and its terrible result (in numberless instances) of child-widowhood.'

Since January 1st, 1886, thousands of our friends throughout the world have been daily asking God for this. Eighteen months have not elapsed, and yet in this short time the public mind has been deeply stirred on this very question. The touching letters which appeared in *The Times* on child-marriage and enforced widowhood from 'A Hindoo Lady;' the decision, although at present (and let us hope only temporarily) reversed, of Mr. Justice Pinhey, in the case of Rukmibhai, the gifted authoress of those letters; the prominence given to the subject by the Bishop of Carlisle and others; and last, but not least, the admirable tone in which *The Times* has dealt with the whole matter;—all these things seem to indicate the near approach of the day when one of the most formidable hindrances to the spread of Christian knowledge among the Women of India may be taken out of the way.

9. *The spread of Bible knowledge* among the young has been a second subject of desire and prayer with very many who believe in the power of the Word. Instead of being impatient to tabulate a large number of missionary details and statistics, they have prayed that the Word might have free course, relying on the Divine promise, 'My word shall not return unto Me void.' Rich and full has been the answer! Hear the words of an English merchant and statesman, who has recently paid a second visit to India, after an interval of several years. Mr. Samuel Smith, M.P. for Flintshire, thus conveys his impressions:—

'Nothing strikes me as more remarkable than the willingness of the Hindoos to let their children be taught Christianity. They are most reluctant that they should outwardly embrace it, for this involves forfeiture of caste and a species of outlawry; but they recognise the moral benefit of being taught Christian morality, and prefer it to purely secular education. Cases have occurred where a Government Secular School was started side by side with a Mission School, and had to be given up in consequence of the native preference for the latter.'

What an answer to prayer is here! What could we desire more? Here is an opportunity of sowing the seed far and near in the minds of the young of India. When sown, will not God take care of it? We have the seed ready, and the soil waiting; our need is plenty of sowers. 'So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how' (Mark iv. 26).

10. A third subject of prayer with many has been *the deepening of spiritual life* among those who have already become Christians. It is felt, and rightly felt, that it is with the Heathen and Mohammedans that our

Missionaries' work properly lies; nevertheless many have realised vividly this further truth, that the converts are the natural witnesses for Christ to their fellow-countrymen, and that the raising the tone of native Christianity is one of the most urgent matters both for prayer and effort. Here again God has shown that 'before we call He will answer.' Never probably has the work among native Christians been so prominent in the journals of our Missionaries as during the year past.

The following extract from one of our devoted ladies will illustrate this :—

'Yesterday I had a very nice time at my monthly missionary prayer-meeting for the women of the Christian village ; thirty-two women were present, and sat on mats under a tree in the courtyard of one of their houses. We began with a hymn, after which I read Isaiah ii. 10-22, and spoke a few words on it. One of the women then prayed, asking that the time might speedily come when all idols shall be abolished. Then we had another hymn, after which I gave them the latest information about the Uganda Mission, in which they are deeply interested, and told them a little about the China Mission. After this we had another prayer, and then concluded.'

Let us try and picture to ourselves an India no longer subject to the tyranny of child-marriage and enforced widowhood ; an India whose children are largely taught the elements of Scripture truth ; an India whose converts are fervent, consistent, and zealous in winning their countrymen to Christ ; and is it too much to say that, given these conditions, we may look to see, as far as outward acceptance of Christianity goes, 'a nation born in a day'?

11. Your Committee desire to express fervent praise to Almighty God for the many mercies vouchsafed to us as English Christians during the fifty years' reign of our beloved Queen.

They pray that Her Most Gracious Majesty may yet be spared 'long to reign over us.' They are quite convinced that none are doing the work of true patriots more effectively than those who are seeking to spread pure Protestant and Evangelical Christianity throughout the world, especially in the Heathen and Mohammedan portions of the British Empire. 'Even from a statesman's point of view,' wrote Bishop Parker to our Secretary in November last, 'Christianity is the only thing that will save India.' 'The native newspapers, which are most bitter against us,' says Mr. Samuel Smith in the pamphlet already quoted, 'are usually edited by Agnostics.'

12. There are many other matters of which your Committee might speak. They might tell of the United Prayer-Meeting in Exeter Hall to implore God's blessing on this work, in which the representatives of seven Zenana Societies took part ; of the formation of a United Zenana Committee for mutual conference, information, and prayer ; of the deeply interesting and most important visit of our Chairman to Arabia, India, and Persia ; of the recent proclamations issued by the authorities in China in favour of Protestant Missions ; of the wonderful craving for English education and Western culture which is becoming daily stronger and stronger in Japan.

Other topics must be reserved for the detailed portion of our Report.

The Committee will at present add no more than this. God has, in answer to our prayers, set before us 'an open door.' Are we ready to enter in? While the annual income of our United Kingdom amounts to one thousand millions, we can spare only about one million and a quarter yearly for Missions to Heathen and Mohammedan lands ! We, who owe all to the truth of the Gospel, spare only this infinitesimal sum to make it known to others !

But we are coming upon better days. The 'open doors' are an answer to prayer. In answer to prayer, too,

workers and means will surely be sent us. God will give His true servants more and more largely an intelligent appreciation of the signs of the times, a clear apprehension of His revealed purpose regarding us men and our salvation, and an earnest looking for the Second Advent of Him who bids us occupy till He come: and then assuredly in this great work one resolve will animate every soul—that, namely, expressed in the text of our Annual Sermon, 'All that thou commandest us we will do, and whithersoever thou sendest us we will go' (Josh. i. 16).

PART II.—DETAILS.

A. NORTH INDIA MISSIONS.

1. *Calcutta and Neighbourhood.*—(*a*) Miss Hunt has now nineteen Students in the *Native Training Class.* This is a large increase, in which your Committee rejoice. They hold the expansion of this class to be of great importance. Five girls have gone forth during the year from the *Normal Class* 'to the great battlefield,' and are working in the Missions near Calcutta. The Government Report of the *Central School* was 'one of the most satisfactory' ever obtained. The desire even of non-Christian parents that their children should receive Christian teaching is remarkable. One requests that his children 'might learn more Christian hymns, as he considered them so improving to their minds.' A Brahmo Somaj parent says: 'Your religion is very good: teach my little girl all you can of it.'

(*b*) Our *Bengali Work* has sustained a severe loss in the removal of Miss Highton after some eleven years' devoted service. Your Committee rejoice, however, to know that her influence as Mrs. Lowis will still be given to the work of Christ in India. Her sister, Miss E. Highton, reports favourably of the year's work. She speaks of 'secret disciples' who lack the courage to confess Christ openly, and points out what a terrible hindrance to our work is the system of child-marriage, under which a child of eleven, say, whose heart has been touched by the message of the Gospel, is by no will of her own allied to an unbeliever or a Brahmo. Miss Rainsford Hannay reports well of the Arndul School, where four years since there was much opposition.

One of our Assistant Missionaries writes of two of her pupils: 'While the Jaganath car was passing, the two young sisters sat on the door-step singing the hymns they had learned in the School, which so attracted the crowd that instead of following the car they stood listening.'

(*c*) Miss S. Mulvany 'thankfully notes the droppings of blessing in the humble firstfruits of the *Mohammedan Zenana Mission.*' During the year our workers have moved their headquarters to a house next door but one to the Bengali branch. Two baptisms are reported—one of the two being the mother of two fine boys, who were baptized with her. Miss C. Harding and Miss Clark are now associated with Miss Mulvany in this work. Your Committee greatly rejoice in the manifest bond of close and helpful union which knits our whole Calcutta staff together. Although the three departments of the work differ widely each from the other, they rejoice to see their faithful band drawing closely together, and thus carrying into practice the Apostolic word, 'not looking each of you to his own things, but each of you also to the things of others.'

2. Our work at *Agurparah*, the very earliest of our Stations in North India, has been carried on by Mrs. Martyr and Mrs. Dutt, under the superintendence, very kindly given, of Niss Neele of the C.M.S. Christian Girls' Boarding School in Calcutta. The work has continued steadily during the year, and many openings for increasing it have presented themselves.

3. Miss Good's visit to England has,

the Committee rejoice to know, excited much interest in Barrackpore, with which Mission some thirty-five native women are connected. Miss Pantin and Miss Sandys, who have been carrying on the work, report that Shoshi's husband (see last *Report*) has now been baptized. 'His wife's prayers and consistent conversation have won him—others in the village are owning their power too.'

Ten women and two children have been in the *Converts' Home* during the year. The number of children in the *Schools* has increased, and the number of houses open to our Missionaries for Zenana work has nearly doubled. Systematic visitation has been carried on in three new villages, making sixteen in all. We are thankful to note the diligent use of the 'Hundred Texts,' and the stress laid on Bible-class work, both amongst the native teachers and the servants connected with the Mission.

4. *Burdwan.*—Miss Mulvany and Miss Gore record with thankfulness two remarkable answers to prayer. A door has been opened for the Gospel at Kanjanagar, a village some four miles off, where the difficulties of access seemed insurmountable. An omnibus also has been provided from local sources, for the conveyance of the children to and from school. The whole tone of the reports is encouraging; and, though there are no baptisms to record, it is clear that the good seed is sinking into the soil. Our work has been greatly helped by the sympathy of European and Native officials on the spot. The wife of the assistant civil surgeon in charge of the hospital has volunteered to go twice a week to teach her fellow-countrywomen in the Zenanas of Burdwan.

5. The work in *Krishnagur* has had 'encouraging tokens of blessing,' and the Committee have been thankful to reinforce the missionary band by sending Miss Thorp to this station. Two of our ladies have been able to accompany Mr. and Mrs. Ball in an itinerating tour through the villages around Krishnagur. Both men and women were very ready to listen. Your Committee are thankful that Miss Dawe has been able to minister to the recovery, in serious illness, of a beloved and honoured worker in the vineyard of the Lord. It was due under God to her tender, unremitting care that the valuable life in such imminent danger was mercifully spared. They recognise in this incident another proof of that unselfish love which is so largely characteristic of their Missionary band. Miss Dawe tells of two Mohammedan women who have patiently borne persecution for the name of Christ.

6. The *Nuddea Village Mission* illustrates the remark made in Part I. of this Report about work among the native Christian women. While the rains made itinerating impossible, Miss Sugden has been organising Bible-classes and mothers' meetings among the native Christians in the neighbourhood. Miss Valpy takes her share in both departments of the work.

7. We have received an interesting report of the *Chupra Widows' Training Class* from Mrs. Williams, who kindly took charge of it from February till October last year. She dwells on the good work which may be done by Bible-women of no great intellectual power, if they be zealous, sympathetic, kind, and patient—especially with the sick, the neglected, the old, and the lonely. There are in the villages many such who are very ignorant, and who greatly need a humble and patient teacher, who will not think it a trouble to sit down by them for a short time every day, and teach them little by little as they can take it in. Mrs. Williams urges that the Class should be taught the use of simple medicines, that the poor to whom they go may not be tempted to resort to the Roman Catholics for medicine, as they do now in many places.

8. The work at *Bhagulpur* has been

affected necessarily by the change of house mentioned in the last report. Our Missionaries are now much nearer the centre of the town, which is largely inhabited by the Jain Caste (a sect of the Buddhists), among whom school work has already been begun. 'Their houses too,' Miss Pinniger adds, 'are opening to us.' Miss Haitz has been working among the Bengalis, Miss Pinniger has had charge of the Hindi and Urdu Zenana work. Miss Butler is able to tell of 4632 different individuals treated in eleven months. 'The work,' she adds, 'has been, on the whole, more interesting than in previous years.'

9. To the Bengali branch at Jabalpur has been added this year some Mahratta work; and a Bible-class has also been established for the poor women of Gurha. Miss Branch reports two Bengali houses closed against her 'because our seven pupils there were showing too much interest in the Bible, and speaking openly about it.' Miss M. T. Daeublé tells of a number of new houses opened lately in the Mohammedan work; while her sister, in charge of the Hindi work, has had as many as 71 different Zenana pupils during the year.

10. Miss Strœlin has been in charge of the work at Mirat during the year, Miss Selma Hœrnle having come home on furlough. Miss Strœlin tells of 'many new doors open on all sides.' Her report is very interesting. 'The number of those who are willing to pay a small tuitional fee is gradually increasing.' She pleads for a third lady who shall be set apart especially for village work around Mirat.

B. PANJAB AND SINDH MISSIONS.

1. AMRITSAR—(*a*) *Zenana Mission.*—Miss Wauton's report[1] is, as usual, painstaking, graphic, and interesting. She describes the Normal classes and the Widows' Industrial School. The educational work is extensive. There are seventeen schools in all. The 'headquarters' is a large central building lent by a Sikh lady of wealth and position. There are six departments of the work, viz. the Mussulmani Normal Class, the Hindi Normal Class, each with its branch practising school, the class for primary students, and the Widows' Industrial Class. The Normal Classes are indeed, as Miss Wauton describes them, 'seed-plots whence supplies are raised for our Mission flower-beds'—in other words, where teachers are trained for the various city and village schools. About one hundred Zenanas have been under visitation during the year, and as far as strength has permitted, the good seed has been scattered in the belt of villages lying within a radius of six miles from the city. Miss Dewar's able and interesting journal of the village work is given in *India's Women*, vii. 118.

(*b*) Miss Bowles[2] is able to report an increase in the *Alexandra School*, the pupils being now 87 in number. The inspector reports as follows:—

'Whole tone of the school is far above the average, the discipline is satisfactory, and the general quality of the work excellent. The class-rooms and dormitories were in good order, and the appearance of the girls was praiseworthy.

'Taking a general view of the state of the school, I am of opinion that the ladies working in the Alexandra School have every reason to be satisfied with the instruction and numerical progress made during the year.'

(*c*) *Medical Work.*—Miss Hewlett is able to report 28 cots now open at St. Catherine's Hospital, and four scholarships of £10 each for pupils under training for the work. The statistics are:—In-patients, 242; out-patients, 31,082; domiciliary visits, 4023. Besides this, about 150 houses in Amritsar and Taran-Taran, among

[1] *India's Women*, vii. 135.

[2] Since this has been in type, we have heard with great grief of the death of Miss

. (See p. 217.)

rich and poor, to which access was first gained by medical work, are now open for regular visitation by non-medical helpers. During the year a chapel has been opened in connection with the Hospital. A very zealous helper in this work, Miss Pigott, has during the year been called to her Saviour's presence. Miss Hewlett's valuable little volume, *Daughters of the King*, has attracted much sympathy to this department of our work.

2. Our *Batala* Report we give, with much thankfulness, in Miss Tucker's own words :—

'With gratitude to the Lord I can give a bright report of Batala, with more than 140 places visited last year in the city itself, great encouragement in Fatteygarh and some other villages, and school work going on briskly. We have been joined by a dear missionary from England, and as she has some medical knowledge, already a tiny Dispensary for Batala Bíbís is seen through the telescope of hope. We need no telescope to behold a nice little dwelling-place for Bible-women, for it stands in our own mission grounds, on the very spot where lawn-tennis once was played. The amusing has thus given place to the useful. This needed little abode may be said to have cost nothing ; bricks, mortar, workmen's wages and all, for it will supersede our paying for a lodging for a Bible-woman almost as much as the interest of the whole sum expended ; the building may be reckoned as capital. Our three mission houses have a certain congruity in their names, signifying *Sunshine* for younger workers, *Sunset* for the aged, and *Lampstand* for our native helpers. The sizes denote the three degrees of comparison, small, smaller, and smallest, as if the three bungalows were made, like Benares' boxes, to fit neatly into each other.'

3. Our *Punjab Village Mission* has had a chequered year of sunshine and cloud. Thank God, there has been sunshine ! 'We can speak,' Miss Clay writes, 'of decided progress and blessing.' At Ajnala, the central station, Miss Clay has been enabled to build, independently of the Society's funds, a dispensary, a parsonage, and servants' houses. One of the buildings is the nucleus of a Converts' Home. The Native Church Council have appointed Padri Sadiq, from Jandiala, to the charge of this station. On Sunday, 7th November, during a visit from Rev. R. Clark and Mr. Perkins, the first baptisms took place in the Ajnala Church—a Sikh woman, a Mussulmani woman, and their children, four in number. From Ajnala some fifty neighbouring villages are under *regular* visitation, in addition to those reached by itineration. From Jandiala 221 villages have been visited, and 162 from Narowal. From each station one or more baptisms is reported. Of the interesting work among the Mihtars Miss Hanbury writes :—

'Have you heard of our addition to the Church, the living Church, I mean? The "Mihtars" on all sides are asking for Baptism. Eleven have already been admitted to the fold, and some more are coming on Sunday. Last Sunday all one side of our dear little church was filled with Christians or would-be Christians ! Not a man with his pagri on. Our hearts did overflow with praise. Now may God keep this little flock in the desert, for their village is some miles away.'

The 'cloud' over the Village Mission has been the enforced return of Miss Clay to England, in consequence, there is no doubt, of overstrain. It is not easy for friends at home to measure the care of such a work as this. Let us pray that rest at home may be blessed to her complete restoration.

4. *Jalandar.* — Our missionaries, Miss Krapf and Miss Tylor, are able to report eight flourishing schools in Jalandar, in two large villages in the neighbourhood, and in the town of Katarpur, about eight miles off. Besides these, nineteen villages have

been visited, and Zenana work carried on.

5. Our work at *Peshawur* is two-fold.

The Hospital, which contains six beds, was opened in November with a short service kindly conducted by the Rev. Worthington Jukes. In the course of last year 1149 patients were treated, and 318 medical visits paid. Miss Mitcheson has received much encouragement from the Civil Surgeon, the Commissariat Officer, and other influential friends at the Station. She has been both cheered and helped also by a visit from Miss Butler, our medical missionary at Bhagulpur.

The Zenana work also has been encouraging. Many new families, cast out of Cabul, have fled to Peshawur, and several of these have already requested teaching. Through the kindness of Mrs. Consterdine, wife of the late chaplain, a new Hindu School was opened in December last. Miss Phillips reports that 'several ladies have visited the Zenanas; the last and most distinguished being the Countess of Rosebery, who, after five hours spent in as many houses, expressed herself delighted with what she had seen.'

6. *Sindh.*—The work at Karachi has been personally inspected by our chairman, General Haig, during a short visit paid to India. He speaks of it in terms of hope and encouragement, and dwells with peculiar thankfulness on the spirit of prayerfulness and unity which pervades the mission. He writes :—

'The most encouraging part of the work appears to be Miss Carey's visiting of the women from house to house. She has made good progress in Sindhi, and is heartily welcomed to as many houses as she is able to visit ; and that without the necessity of teaching the women something, such as reading, writing, sewing, etc. They are glad to have her simply to read and explain to the Word of God.'

k is now carried on in three languages, Sindhi, Urdu, and Gujráti, and a fourth, Marathi, must soon be added. Christian helpers have been raised up in a remarkable way. The Committee especially rejoice in the tone of the following extract :—

'When we arrived, at the end of November last year, there did seem to be a great difficulty in making a beginning. We did not know the languages, and there was not even one Christian helper. However, we made known our wants unto Him with Whom nothing is impossible, and very soon the way opened, and first one and then another Christian helper was found. . . . I am more and more convinced that if we would have a blessing on our work, we must not build with "untempered mortar."'

Miss Carey, we are thankful to note, has firmly vindicated the principle of Bible-teaching in her schools, in spite of the threatened withdrawal of some of her pupils.

At Hyderabad Miss Bloomer has been patiently pursuing her study of the language, and giving her afternoons to Zenana-visiting. Twenty Mussulman houses are open to her. She also assists regularly in the C.M.S. Girls' School.

Your Committee have work also at Kangra, Klarkabad, Dera Ismail Khan, Dera Gazi Khan, Abbottabad, and Cashmire.

C. SOUTH INDIA MISSIONS.

1. *Madras.*—Our work in this important centre has during the year attracted the attention of more than one visitor, from whom the Committee have received evidence of its sterling character. Mrs. Grant Duff's presence and helpful words at the Christmas prize-giving claim our hearty thanks. A new school for Mohammedan girls has been opened in Triplicane. Miss L. Oxley is developing industrial classes, that a little money may be earned by the children while at school, and so their very early withdrawal prevented.

Miss Oxley says in reference to the Hindu work: 'Numbers are secret believers. We often tell them of the speedy return of the King, and of the honour He will put on those who confess Him openly; but the difficulties of coming out from their heathen relations seem too great to be overcome.'

In reference to one case where a bold confession was made, the 'Christian Women's Association' drew up the following 'Subject for Prayer,' at one of its fortnightly meetings: 'That the recent example may encourage us to pray more earnestly for the women and girls taught in Zenanas and Schools: that those who are too young to come out publicly, may in their own homes keep fast hold of the knowledge of the Saviour, so that they may be true Christians in heart; that God's Holy Spirit may teach all inquirers, and that a way may be opened for them to escape the surrounding darkness.'

Miss Oxley quotes the opinion of 'a good old Scotch missionary,' that 'it is an utter impossibility for converts to live in a heathen household as Christians ought. They *must* come out.'

Miss Oxley refers to a conversation with the father of a pupil to whom, some time since, she had given a Bible, in which 'he said he could not help thinking that very few Christians act according to their holy book; that, if all did, things would be very different.'

Mrs. Satthianadhan's work stands well three tests of progress, viz. increase in the number under teaching, the sum raised by school fees, and the results of Government examination. Of this work Mr. Goldsmith, who examined the schools in Scripture, says: 'If our friends at home could examine such bright scholars, I feel sure their hearts would be filled with hope for the next generation of India's women.'

2. *Bangalore.*—Our new work in the Mysore country owes its origin to Miss Edith Goldsmith. By one of those marvellous coincidences which to prayerful minds show the Guiding Hand, her 'Appeal for Mysore' (*India's Women*, vi. 258) was answered as soon as issued. It was at the close of the year under review that Miss Thom reached her station, and we can only in this report mention with gratitude the kind welcome she received there from the chaplain, Mr. Walker, who, with Mrs. Walker, rendered her every help. The prospect of work here among the Mohammedan women is bright indeed; and we shall await with deep interest Miss Thom's first report.

3. *Ootacamund and Coonoor.*—Miss Ling's first report is full of interest. It sets forth the importance of the work, its difficulties, and its characteristics. Miss Wallinger and Miss Synge reached this station at the close of the year. School and Zenana work is making good progress; and we rejoice to see that Miss Ling does not regard the native Christian women as beyond her sphere. A Bible-woman is working at Coonoor, which is about thirteen miles off, and, like Ootacamund, a favourite resort for Europeans. Among the special difficulties of the work Miss Ling enumerates (*a*) the frequent rains, against which the Bible-women are so ill-protected; (*b*) the migratory character of the population; and (*c*) 'the curse of drink most prevalent here among all classes.'

4. *Masulipatam.*—Miss Brandon is able to report 'an advance in the different branches of the work: 2067 came under instruction during the past year.' The work at Jaggipett, ninety miles away, is also under Miss Brandon's charge. We are thankful to know that Miss Bassöe and Miss Ainslie are now, as regards language, able to take their share in the work of the station, which, as our statistics show, is singularly onerous, widespread, and important.

5. *Ellore.*—Mrs. Ellington has had to contend with the difficulties attending a change in the *personnel* of the Mission. But notwithstanding this,

her report of the work is satisfactory. Mrs. Browne has opened another Sunday-school near her present residence, in the place of the School in the Lines which she conducted before her marriage. 'Never before,' she writes, 'has the sight been seen in Ellore of Mohammedan children kneeling round their teacher, with closed eyes and clasped hands, repeating the Lord's Prayer.' She begs that 'one or more of God's servants would adopt the important Mohammedan work in Ellore, and remember it in prayer.' She pleads for a Bible-woman for the special care of the married girls of the poorer class, who are not reached by the ordinary agencies, as they do not keep strict 'gosha,' and hence are not reckoned among Zenana ladies.

6. *Dummagudem.*—Mrs. Cain has been able to make over all the medical work to Miss Graham. The patients number between 200 and 300 every month. During the prolonged absence of Mr. and Mrs. Cain in visiting the scattered groups of Christians in the distant villages, Miss Graham has been necessarily left alone, without a white face within a hundred miles of her. Many of the girls taught in the Girls' School are now married, and are letting their light shine both in their homes and around them. Two of them have started a little school in their village without any direction or payment. One little girl taught in the Dummagudem Girls' School has been the means of winning both her parents to Christ. All three were lately baptized together.

7. *Tinnevelly* (Palamcottah).—Miss Macdonald has had the joy of reporting many baptisms in connection with her work. She appeals earnestly for helpers to enable her to supervise more effectually the ten out-stations.

'If only women of independent means would come out and live in one of these out-stations, and take a superintendence of work already started, or do what they could through the aid of Bible-women, or among the Christian women, how great would be the result and joy! You will say, How lonely! Yes, very lonely; but not so lonely as one who has much around her now, but yet no definite purpose in her life. And then a lady might easily get some one to join her. Often and often I feel overwhelmed when I think and see what a *wee speck* we occupy. Think of a town, population 11,580, with 20 women learning from one Bible-woman, and our visit once in three months! not because they will not learn, but because we have not strength, time, nor means to do more, and what we are trying to do is not well enough done. O come over and help us!'

Miss Askwith's report is both in tone and matter interesting and instructive. The Government examinations of the Sarah Tucker Institution were again satisfactory. She tells of seven baptisms, and speaks gratefully of Rev. H. L. Harkness's Daily Prayer Union, which a member of our Committee had introduced to her notice. In connection with this there are already more than 300 members.

8. *North Tinnevelly.*—Mrs. Kearns mourns the loss of the Rev. V. Vedanayagam, the superintendent of her district, and the associate of Ragland, Fenn, Meadows, and Horsley in their evangelisation work. Her Bible-women have shown marked improvement in their own personal knowledge of the Word. She is able to tell of an increase of 'peace and union' in the little community since the re-opening of the church, which we recorded in our Report for 1885. There are now seven schools and 170 scholars, not reckoning Zenana pupils. Our Canadian friends have been kindly helping Mrs. Kearns in her lonely but interesting work.

D. TRAVANCORE AND COCHIN MISSIONS.

1. *Trevandrum.*—Miss Blandford's work is now carried on in Malayalim,

Tamil, and Mahratta. We congratulate our veteran Missionary on her courage in tackling a fresh language after twenty-five years of labour in the field. 'Our borders,' she writes, 'have been enlarged on every side. Ample encouragement in every branch of the Mission is not lacking.' H. H., the Junior Rani, presided at the prize distribution, at which 166 children were present. An interesting feature in the work is the diligence and system with which the homes of the past as well as the present scholars are visited. Miss Blandford speaks gratefully of the sympathy and help of the Rev. C. H. Malden, chaplain at Trevandrum. Her visits to the ladies of the royal house are still continued. During the year a beginning has been made in village work around the station.

2. *Trichur.*—Miss Coleman's report tells in a very interesting manner how 'the Lord is gathering in, one by one, such as shall be eternally saved.' One great obstacle in the way of high-caste women embracing Christianity is that they are unaccustomed to manual labour, and as on conversion they forfeit their share in the family property, they see only starvation before them. 'If each Mission,' Miss Coleman suggests, 'had its Home where inquirers could be received for two or three years, and taught not only the Gospel but also some useful means of livelihood, doubtless many more would forsake idolatry.' 'In our "Home" we have now seventeen high-caste women and children being taught and trained for future usefulness.' During the year 4946 patients have attended the Dispensary, and 553 have been visited.

3. *Cottayam.*—Our work here consists of four schools with 160 girls under Christian instruction, and one Bible-woman who visits from house to house. Mrs. Neve, of the C.M.S., kindly superintends the work, which she is able to characterise as 'very hopeful,' in spite of all the efforts of a society for the 'Revival of Hinduism,' and the opening of a school for Hindu girls close to our own.

E. China and Japan Missions.

1. *Foochow.*—Your Committee regret deeply the loss the mission has sustained in the removal of Miss Gough (now Mrs. Hoare) from Foochow. They heartily bid her Godspeed in her new and important work in Ningpo. Her work at Foochow will be taken up by the Misses Newcombe, who joined the mission in December last. The mission house is now ready for occupation.

2. *Nagasaki.*—Miss Harrison has been sent out to assist Mrs. Goodall's work at this Station. A full report of the work is given in *India's Women* for 1887, p. 34. Since her arrival, Miss Harrison has naturally found her time much engrossed by the study of the language. The sudden death of Mrs. Maundrell has been to her a very heavy sorrow at the commencement of her work.

F. General.

The cordial thanks of the Committee are given to a large band of helpers at home and abroad: the members of our several corresponding committees in the mission field; our medical advisers; the treasurers and secretaries of our different local associations; the conductors and members of our working parties; the many friends who have shown us and ours hospitality; the authorities of Mildmay, who have again lent us the Conference Hall for our valedictory meeting; friends, too, who have made welcome our representatives in different parts of the world, whether missionaries abroad or deputations at home.

The Committee further express their obligations to many ladies and gentlemen, clerical and lay, who have undertaken deputation work for them during the past year.

They cannot but feel that they have

much indeed to encourage and stimulate them in looking forward to the work of another year. They earnestly desire that any weak points in their organisation may be strengthened; any defective points made good; any lacking agencies supplied. They earnestly beg their friends and supporters to aid them at all times by the freest criticism and advice, as well as by sympathy and prayer. Their aim is not popularity, but thoroughness.

They desire especially in conclusion to commend to the prayers of all their friends at home and abroad the approaching visit of their Clerical Secretary to India. That visit may, your Committee feel, be of the utmost importance, not only in the special work which the C.M.S. have set before him and his colleagues, but also in the general development and establishment of our Mission in every part of the field.

After the reading of the Report, the Chairman made the following speech, which we have great satisfaction in printing in full:—

I consider it a privilege to preside at this meeting to-day, because the work of this Society is intimately bound up with the welfare of our Indian fellow-subjects, which has been to me a matter of deep interest for nearly half a century. But I confess I feel myself placed in some difficulty, because I have already, on various occasions, spoken so much and written so much about the women of India, that I fear my words will fall on your ears somewhat flatly; or, to borrow the Prime Minister's phrase, like the 'dreary drip' of an oft-repeated tale, or like the monotonous sound of what in Sanskrit is called the regrinding of ground corn. Nevertheless, I would rather repeat myself than appear indifferent to the opportunity recently presented to us of stimulating activity in the cause of Zenana Missions, at a time when the heart of England is stirred to its depths by the pitiable story of the Indian lady Rukmibai.

Let me introduce the remarks I have to make by recounting a curious experience which befell me while travelling in India. More than once I arrived as a guest at a friend's bungalow, and was greeted by the hospitable master of the house at the door thus: 'Pray come in; I am delighted to see you; but I am sorry to tell you that my wife happens to be at home.' I soon found out that in India 'home' is the name for England. Even Anglicised natives use the word home not for their own homes but for England; and it is not unusual to hear a young Indian say, 'I am going home,' when he means to say, 'I am going to make a journey to England.' The real fact is that true English homes are not to be found in India, and I much doubt whether the simple words of our old English melody 'Home, sweet home,' which thrilled through us on Wednesday evening last when sung at the Mansionhouse Colonial banquet, touching, as it must have done, a sympathetic chord in the heart of every Colonial delegate from the remotest quarters of the British Empire, would have been understood and appreciated by any native of India, had any been present among us at that moment. Very significant of this it is that there exists no word that I know of in any Indian language exactly equivalent to that grand old Saxon monosyllable 'home.' Let English speakers throughout the globe—who are calculated to number at the present time nearly one hundred millions, and are likely to number a thousand millions before another century has passed away — let every English speaker, I say, whether Briton or American, cherish as the most precious possession in his noble speech that little word of four letters, pregnant with a thousand hallowed associations and sacred memories; that little word

home, which, if you will forgive a homely platitude, is the key to our national greatness and prosperity. Certainly the word Zenana—meaning in Persian 'the place of women'—cannot pretend to stand for 'home' any more than the Persian Mardana, 'the place of men.' For home is not a mere collection of rooms, or even a mansion, however stately, where male relatives are aggregated on one side and female on the other; home is not a place where women merge their personal freedom and individuality in the personality of men; still less is home a place where husbands and wives do not work, talk, and eat together on terms of equality, where daughters and child-widows are kept in gross ignorance, and made to do the work of household drudges. Rather is it a hallowed place of rest and of unrestrained intercourse, where husbands and wives, brothers and sisters, male and female relatives and friends, gather together round the same hearth in loving confidence and mutual trust, each and all working together like the differently formed limbs of one body, for the general good and for the glory of the great Creator who created them. Now, the aim of this Society is to convert Indian Zenanas into true homes, moulded after a Christian pattern. We have all been deeply interested during this week in hearing of the growth of missionary work and the creeping onwards of the dawn of Christianity over the dark places of the earth; but I have no hesitation in expressing my conviction that until more is done for the Zenanas of India no very marked success will be achieved in evangelising the 254 millions of our vast Eastern dependency.

Think of what women have done for the cause of true religion in Europe ever since that memorable day when they first stood weeping round the Cross of the Saviour of the World! Think of what they are now doing in this great metropolis, where, without their aid, encouragement, and example, the battle constantly going on between Christianity and the forces of irreligion, infidelity, and lawlessness, might often issue in disastrous defeat! But it may be said, Surely you do not deny that the women of India exert some influence for good in their own country? Surely they often set an example of patience, of persevering endurance, and of devotion to their own religion and its ceremonial observances? Of course we know well that they do; and, what is more, we are ready to admit that female influence is quite as strong in India as in other countries. Nay, it is even more extended in its operation; for the pernicious practice of early marriages tends to a continual enlargement of the family-fold, if I may so speak, till it sometimes embraces as many as fifty, sixty, or even a hundred members of the same family, all living together within the same precincts. It is curious to observe how in that constantly widening family circle a very despotic kind of home-rule is rigorously carried out. I call it despotic, but the despot is not a man, not even a man of 'light and leading,' but a woman, and a very old woman. This home-despotism not unfrequently centres in some grandmother or great-grandmother; or, if she does not rule openly, she is the secret wire-puller. She gives the impulse to the whole machinery, to the wheel within wheel of the household machine, swaying it in one direction or the other according to her own bias, too often, alas! in the wrong direction, but occasionally, I admit, helping to allay quarrels, calm passions, and restore harmony. If, then, the influence of mothers, grandmothers, and great-grandmothers be so potent a factor in the condition of India, think of what that country will become when all the noble instincts, all the tender sympathies of women, all their self-sacrificing devotion, zeal, and activity, are enlisted on the side

of Christ's liberating army, instead of on the side of those grim tyrants—ignorance, superstition, priestcraft, and that iron ruler, caste. Yes, at the risk of wearying you, I must here repeat that oft-repeated cry—the urgent, the vital need of India is an entire reconstruction and reorganisation of family life and of the relationship between the sexes. Yet, let me add that, after all, Indian society need undergo no sudden shock, no alarming convulsion, no violent revolution. What is wanted, as a beginning, is a simple return to its ancient constitution and condition. How does the great Indian Epic describe the position and character of a wife in ancient times, perhaps more than 2000 years ago?—

'A wife is half the man, his truest friend—
A loving wife is a perpetual spring
Of virtue, pleasure, wealth; a faithful wife
Is his best aid in seeking heavenly bliss;
A sweetly-speaking wife is a companion
In solitude, a father in advice,
A mother in all seasons of distress,
A rest in passing through life's wilderness.'

Every Indian husband, then, should restore his wife to the old ideal; and I am glad to say that when last in India I saw signs that its educated men—educated by ourselves—are beginning to perceive that before they can cry out for more political freedom they ought to set the example of giving back to their women the social freedom they once enjoyed. They ought not to betroth their child-daughters at three or four years of age, and then legally marry them at eight or nine to boys of whom they know nothing, and then finally force them to take the last step of living as wives with their boy husbands at the age of eleven or twelve. Perhaps some here present may not know of these three protracted stages in an Indian girl's marriage relations—the betrothal, the legal marriage ceremony, and the final act of quitting the father's home to live with the boy-husband. The one engrossing anxiety of Indian parents for their children is for their marriage, not for their education. The evil, the intolerable evil, or rather the cruel wrong, is that the second or intermediate ceremony constitutes the legal marriage, and that if the child-husband dies soon after it the child-wife becomes a child-widow, condemned to virgin widowhood throughout the remainder of her life. The last census informs us that there are 21,000,000 widows in India, and half of these are virgin widows. Again, it is probably not known to every one here that the second or legal ceremony, performed when a girl is about eight years of age, is a long and tedious process. The various rites and festivities may be protracted for many days, costing large sums of money, and crippling the resources of the parents for the rest of their lives. But the really crucial part of the process is very short. It consists in the child-bride walking round the sacred fire hand-in-hand with the child-bridegroom in seven steps. Not till the seventh step is the marriage held to be irreversible. Extraordinary indeed it seems to our ideas that the irrevocable seventh step should not be put off till the bride is able to plant her foot down firmly and willingly. Surely to compel her to take this fatal walk round the fire is nearly as bad as to force her, should she become a widow, to enter the fire as a Satee. Most persons probably know that for a long time, to our great disgrace, and from a mistaken idea that Satee was a custom sanctioned by ancient Indian lawgivers, we allowed widows to burn themselves with the dead bodies of their husbands; but we strictly prohibited compulsion. In one particular year 800 widows burned themselves, but on every occasion our officials watched to see that no coercion was used.

Why then in the present day compel a woman to do what she will regard as very like being burnt alive, if she has education enough to know the meaning of marriage. Of course our Government is very properly reluctant to

meddle with customs believed to be deeply rooted in ancient Hindu law. But is this custom so deeply rooted? What more authoritative lawgiver has ever existed in India than Manu? All the later codes are supposed to be based on his code; and yet in the Ninth Book of Manu, verse 90, we find the following: 'A girl having reached the age of puberty should wait three years, but at the end of that time she should herself choose a suitable husband.' Manu at any rate here concedes the principle of self-choice; and what is more, he is clearly opposed to child-marriage. We know, too, that in ancient times a girl of the royal or military caste was often allowed by her father to choose a husband for herself, being then called a Svayamvarā. The highest poetical talent in India has been consecrated to descriptions of such bridals, where the bride selects for herself from a crowd of assembled suitors. But it is said, why make so much disturbance about a solitary case like that of Rukmibai, when the system on the whole works well? The vast majority of the women of India, we are told, prefer that husbands should be chosen for them. Of course they do. What else could be expected when they are married as ignorant children before they know what marriage really means, and with minds and characters wholly undeveloped by education? So soon as education has taken effect upon them, they will all recoil from husbands forced upon them, just as Rukmibai is doing. Happily for India, the progress of female education, and the beneficent work of Zenana Missions cannot now be arrested—you can no more bar its onward march than you can stop the flow of water issuing from an ice-bound mountain acted on by the summer sun. The men whom we have educated are beginning to insist on having wives fit to be their companions, and not mere domestic drudges. They are even ready to call to mind that in ancient times the women of India were often distinguished as Pandits and teachers. In one of the Upanishads a sage carries on a philosophic dialogue with his wife; and, in harmony with this, learning is in India presided over by a female divinity. Quite recently we have had the case of the lady Pandit Ramabai. The history of her case, however, shows that what is wanted in India is co-ordinate education for men and women. We do not want Indian girls to be turned into bright-blue female Pandits any more than we desire young Indian men to be turned into pedantic prigs. We do not desire manish women any more than womanish men. We desire the correlated education of each according to their respective spheres of duty, so that each may be helpmeet for the other, in conformity with the true Christian ideal. We want Indian wives to be the complements of their husbands, and not mere supplements. This is what the Church of England Zenana Mission is labouring to accomplish; and once accomplished, the two cankers which are still eating into the very heart of Indian social life—child-marriage and enforced widowhood—will assuredly disappear.

As a last word, I commend the interesting publications of this Society to the perusal of all here present, and if any philanthropist be at this meeting who has hitherto not given much thought to the needs of our great Indian dependency, I would entreat him to give a good slice of his sympathy and aid to those noble women of England who are striving to open the shutters of Indian Zenanas, to let in the free and healthy air of heaven, and to carry the light of truth into the dark recesses of closed houses where ignorance, error, frivolity, and superstition still brood undisturbed. To some of us here present who have been lovers of India and workers for India for nearly half a century, it is delightful to feel that this Jubilee year of our exemplary Queen, who personally enters into and sympathises with the trials and troubles of every woman

in her Indian Empire, is likely to be marked by a very decided advance in the work of this important Society.

Major-General BROWNLOW, R.E., moved the first Resolution :—

'That the Report be printed and circulated, and that the following ladies be appointed the Committee for the ensuing year: Mrs. Arbuthnot, Mrs. Barlow, Mrs. H. B. Boswell, Mrs. J. D. Bourdillon, Mrs. William Gray, Mrs. Hasell, Miss Lang, Miss Lawrence, Mrs. Robert Maclagan, Mrs. D. J. M'Neile, Mrs. F. N. Maltby, Mrs. Piper, Mrs. Sandys, Miss F. Skipwith, Mrs. Shirreff, Mrs. Stuart, Mrs. R. Trotter, Mrs. R. Williams.'

He then proceeded :—

In thinking over the subject of our meeting this morning, I have been very much impressed with a sense of the urgent necessity that exists for earnest, active exertions, in order to make up for all the time which has been lost in the matter of Zenana missions. It is very curious to me how slow we have been to appreciate their advantages—how long we have been about establishing them, apparently overlooking the claims of the women of India to have the Gospel preached to them, and forgetful that, owing to the peculiar customs of the country, they could only be effectually reached by women. I suppose that this neglect of palpable facts and plain duty has been mainly due to the tendency of men to work in the same groove, taking for granted that evangelical work could only be done by the men, forgetting that the cause is the Lord's from beginning to end, standing, not in the 'wisdom of men, but in the power of God.' I like that corrected translation in the revised version of the 11th verse of the 68th Psalm: 'The Lord giveth the word; the women that publish the tidings are a great host.' In many cases it would seem that God is choosing the weaker sex to put the stronger to shame, and to show that the Gospel of Christ and the faith of man is of no man's wisdom and strength, but in the power of God. But very little reflection ought, I think, to have shown us the immense value, the vital importance of Zenana Missions. It has always seemed to me that what I may call perhaps the religious element of our nature is much stronger in women than in men; and just as in warfare we attack a hostile fortress on the side easiest of approach, should we not have done well to assault the great citadel of heathenism through the women, to whom reverence, unselfishness, trustfulness, quiet endurance come the more easily and naturally? As our Chairman has just been saying, such frequent indications we find scattered throughout the Gospel, and the acts of loving sympathy and the hearty support afforded to our Lord Himself and to His disciples by Christian women, and their power for good when rightly influenced. They were then, and are still, a powerful obstacle to the spread of the Gospel when either mistaken or misled. More than one missionary has told me of cases in which the natives of India would openly have confessed Christ but for some family despot—to which you, sir, have been alluding—a tyrant whose wrath they feared more than they feared God. And then ought we not to have thought of the children in India. A famous Jesuit once said, 'Give me the training of the children up to the age of fourteen, and I care not for the rest.' Up to the age of nine or ten the only effective way of reaching the children in India is through the mother. Again, the Zenana missionary enjoys many advantages denied to the men. She can become more intimately acquainted than they can with the home life, the ways and thoughts of the people, and more than

that, with their sorrows and trials, and so enjoys more opportunities of reaching hearts. Then there ought to be more economy of labour in employing Zenana missionaries.

In England the great mass of Sunday-school teaching is done by ladies, and why should they not superintend the whole Christian education of children in India? We want loving hearts full of God's holy strength. However, there is no use in our wailing over lost advantages and opportunities. Let us seek opportunities in the future, and what a field lies before us! The women of India, with their warm, affectionate dispositions, are earnestly religious, earnestly desirous of pleasing God. How often have I seen them, on chilly, wintry mornings, going down in crowds to bathe in the sacred Ganges or the Hooghly, to wash away, as they supposed, their sins. I am afraid that there are many church-going women of England who would make a tremendous fuss if they were asked to take, not a dip in the river, but say a walk of three or four miles before breakfast, on a December morning, to help on Missions and to further the Lord's cause. Not only are the women of India ready for the Gospel—not only are there open doors on all sides, but, as we have just heard, the men too are beginning to desire the advantages of Christian training for their wives and children. Backward as they are themselves to embrace Christianity, the great mass of them can appreciate right well the true happiness and heart's rest, the loving obedience, the quiet steadfastness, the order, and the peacefulness which comes as an angel in attendance on the Lord Jesus Christ when He is allowed to reign supreme in the hearts and homes. I spoke just now of earnest longings for help. To my mind there is nothing more touching than that dumb cry for light and life from the women of India to Christian England. Oh, think of that poor ignorant woman coming to the mission station to be taught the truth as it is in Jesus, because her ear had caught the single word 'salvation' in passing a missionary preaching in the open air! Cannot any Zenana missionary tell of earnest appeals from sorrow-stricken women, pouring out into her sympathising ear the tale of some lost and deeply-loved child, husband, brother, and begging the kind English lady to come again to speak and to sing of Him who came to bring rest and peace? How little can you English ladies, surrounded by all that can make this life enjoyable, cheered and sustained in sorrow by free and blessed salvation in the life to come—how little can you understand and realise the blank despair that has settled down on many an Indian woman's heart when that little one has been taken away from her, and has gone she knows not where—how can she know?—and life for her seems doomed henceforth to be one long dull heartache, until she too shall pass away into the land where all things are forgotten! And does that voice not tell her of One who calls those little ones His own, and will welcome her too? Is it not welcomed by her as a message from the God of Love and Peace Himself, and does not the responsibility, the obligation, to satisfy that great cry for help from the women of India rest especially with the women of England? I might have asked, ladies, What are you doing in this matter? It is very satisfactory to hear in the Report that the expenditure of this Society has been kept well within the receipts; but, with calls for more help pouring in on every side, we must be up and doing. We must supply more help and more funds; the Lord alone can provide the workers. He alone can give the loving, willing, devoted heart, consecrated to His services, without which, in my humble opinion, the missionary as such is absolutely useless. But let us do our part faithfully. Let us show we are

really in earnest about this matter by getting funds abundantly. The Lord will give the work, and then the women will go forth. We hear so much nowadays about the difficulties, the scarcity of money, and the commercial depression. Well, now, a short time ago I happened to read in the newspaper that a party of London clergymen had, as the result of several conferences, sent a copy of a very striking appeal to every London incumbent. I am going to quote literally from this outspoken document:—'The rich, as a class, offer an example of living which is contrary to their religious profession. They waste their lives and their work. They give nothing to the poor but alms. They neither deny themselves nor follow Christ. They do not seek first the kingdom of heaven, but quote the laws of political economy, the decision of the doctor, or the demands of society to show why they cannot be good; nevertheless the rich, as a class, go to church, and are supposed to be typical Christians.'

And this very remarkable paper goes on to state: 'The following are offenders against the laws of Christ: givers of dinners who invite to the enjoyment of their feasts only those who can ask again; women who carelessly wear fine clothes without having inquired into the possible cost in a sister's shame or death.'

I think those plain words—which please remember are none of mine; they were written by earnest thoughtful men, dwelling in your midst, who know the ways of London far better than I can as a stranger—I say these words point to a very considerable margin from which funds might be procured. I suppose that that charge of 'carelessly wearing fine clothes, regardless of their possible cost in a sister's shame or death,' was framed to meet the guilt of those who insist on having fine clothes at such a price as must involve insufficient remuneration. Does it not also include all those who, perhaps, whilst paying their milliners fair and handsome prices, never reflect that their needlessly expensive style of living and dress is allowed to cripple utterly their power of giving towards the Lord's work in the mission-field; and so they involve the eternal shame and death of some poor heathen sister away in that far-off Indian land, who never saw the fine clothes, but who, for all that, is a woman of like passions to themselves—needs, like them, to be brought to the feet of the Lord Jesus Christ. Ah, friends! would any one of us dare to urge, in the presence of the Great Judge, the demands and requirements of society as sufficient excuse for having neglected His last earthly command to send forth into all the world the glad tidings of the Saviour's love? Where should you and I have been had He not denied Himself for our sakes—had He not, to save us from eternal shame and death, come as one of the homeless poor amongst us? But let us see to it that He should not have occasion to reckon any one of us offenders against His self-denying love, and that He shall not have occasion to condemn any one of us as ungrateful servants, who, having received abundantly at His hands the true riches, grudge to give Him in return the paltry riches of this earth, because we either do not like to deny ourselves or fear the scorn of society, loving the praise of men rather than the praise of God.

Rev. T. R. WADE, C.M.S., Amritsar, said:—

I am very glad that the report, the printing of which I am called upon to second, begins with the word 'Praise.' As a missionary just home from the Punjab, and having visited every station in which you have an interest,

and knowing personally all the missionaries connected with the society labouring in the Lahore diocese, I think if I were to ask each one individually what her uppermost feelings would be at this time, the beginning of our beloved Queen's jubilee year, and the ending of the sabbatical years of your Society, each one would answer, 'praise and thankfulness to God for His continual loving-kindness to us.' I am sure this would be the case in Peshawur, where they continually thank God for health restored and preserved, and for open doors and hearty welcomes. From a little dwelling-place in Batala called the Setting Sun, continued streams of thanksgiving are poured forth for a life given back almost from the grave, and such strength as was never again expected renewed to your honoured honorary labourer, and our beloved fellow-worker, A.L.O.E. Praise, too, is continually heard at the various services; at those held in the little chapel of the Zenana Medical Mission, and at the services held in the city house by workers, their pupils, and their converts, for the way in which the work is extending, for there is more than can be done; and so I might go through all the Missions. The labourers in our Village Missions, strong in faith, still praise God for enlarging their sphere of labour, even though their beloved leader has broken down through overwork, and has, for a time at least, been obliged to come home. So in Hyderabad, where they have prayed that more help might be given them; and I am sure they would be now praising God, for I hear that help has been promised. In Karachi, too, schools are well attended. I was particularly pleased with the answers I received when examining the pupils in Scripture. The Church Missionary Society labourers are particularly thankful that this Society, under God, has been able to send forth such workers, and that they have been able to do such work.

There are three matters particularly alluded to in this short report concerning which I will make mention. It says that the thoughtful men have been led to consider and to pray for the abolition of child-marriage and enforced widowhood. Undoubtedly—and I think every missionary labouring in India would bear witness to this fact—undoubtedly child-marriage and enforced widowhood, and Mohammedan polygamy and divorce are the great hindrances to the spread of mission work in India. It has been said—and, alas! it is too true—that the Hindoo female child is unwelcome at her birth, untaught in her childhood, enslaved as a wife, and often unlamented at her death. There is no doubt whatever that her position is very different to the position of her sisters in England. As a mere child she becomes in experience and sorrow an old woman. Should her child-husband die, she must continue a widow all her life, and constantly eat the bread of mourners; she should put on no ornament, she should attend no wedding, she should not take even a child into her arms. I fully grant that these hard customs are not always strictly enforced. Many a woman in the secluded Zenanas in India has been benefited by Christianity, though she has never looked upon the missionary and never heard a word of Christ; and then amongst the Mohamedans polygamy and divorce have led to Zenana imprisonment and seclusion. Woman is most unjustly trodden down under man's foot. There is a Mohammedan work on moral philosophy widely studied in the East and India, in which the Mohammedan doctors give this advice to the husband. There are three things he is to observe, and three things he is to avoid; and the three things he is to avoid are: the 1st, excess of affection, the 2d, consulting his wife on any matters of importance, the 3d, allowing her any musical instruments or permitting her to pay any visits.

You may ask a Mohammedan friend how his horse is, but you should not ask him how his wife is. You may inquire about any male relations, but you may ask no questions whatever about the female portion of his family; the most that you may ask—which is just within the bounds of etiquette—is how his house is. If this is the condition then of women in India, you will all agree with me that something should be done for them. The Gospel is for all, not for one-half of the population. If man is the head of society, woman is the heart. Just as in the case of individuals, if you train and teach the head, but entirely neglect the heart, you may make a clever scoundrel, but you will never produce an honest God-fearing man. In India we must go to the womankind and teach them as well as the men. I thank God for that which has been done. The outward wall, so to speak, of the great fortress of idolatry and superstition has been breached, and men have got inside, and now there is that last stronghold within—the Zenana. An opening has been effected even into this, but we men cannot enter. These are the rights and privileges of women; and we thank God that there are those who can come forth and enter into these dark places, and stretch out the hand of help to ignorant and perishing women.

The second point mentioned here is the spread of Bible knowledge among the young. The knowledge of God's Word is increasing amongst the girls as well as amongst the boys.

The speaker then alluded to the success of pupils from the Alexandra School, who gained prizes in the *Lake Memorial* and the *Margaret Baring Memorial* Scripture Examinations. (See *India's Women*, vol. vi. 625, and vol. vii. 142). He continued :—

Of the number who have joined Bible Reading Unions there are more girls than boys.

Lastly, there is mentioned here as a subject of prayer, 'the deepening of spiritual life' among those who have already become Christians. A few days before I left Amritsar thirty-four girls and women were confirmed by the Lord Bishop of Lahore; and I was particularly struck, as I have been year after year, with the answers some of them gave to the questions we asked them in preparation, especially with the reasons they gave why they believed that they were the children of God, that their sins were pardoned, that Christ was their Saviour, and Heaven their home. Then we have a Gleaner's Union amongst the native girls and women. It is an evidence of the deepening of spiritual life when we cease to be selfish, when we can think of others. Now, just before I left this place, the Church missionary-boxes were brought in by the members of a Native Ladies' Association, and when these boxes were opened they were found to contain over 100 rupees—nearly £10. This was a large sum, considering that these Christians are not wealthy, and most of them poor. Some boxes were literally so full that nothing more could be got into them. The time before they contained about 80 rupees, and at the special request of the members of the missionary society, this sum was sent to the poor lepers in Jerusalem. Last March, when the boxes were opened the majority voted that the sum should go to some local object, and it was given towards building a church.

There is progress all along the line. I have not now time to give details. Your lady missionaries are ever working; our great fear is not of their being able to get into the homes and into the hearts of the womankind, but of their doing more than their strength

will allow, and so breaking down and being obliged to leave us. The call is for more labourers. We are thankful for what has been done, but when we see all these open doors—why, the world itself is an open door!—when we see the thousands and the millions dying about us, and when we think of the blessings which have been showered down upon England and English Christians, not for one year but for fifty years, how we long that more should come out and work for Christ. Do not, please, think that it is all *giving up*. People at home so often look at the missionary as having given up friends and relations, given up home and country, and gone forth alone. I can speak from my own experience, and from the experience of others, and I can appeal to the word of Christ, that even in this life we gain a hundredfold. Christ never comes so near, He is never so realised by His people as when they are going His ways and doing His work.

What an age we live in! I sometimes think this age will be known to posterity by some as an age of light and learning, by others as an age of discovery and invention, but by God's own people as an age of Missions, and as such it will be recorded in Church history. There certainly has been a great revival of missionary spirit; and so it should be. Why has God at this time so exalted Christian nations among the nations of the earth? Why has he given into their hands such learning, such wealth, such power—the very government of the world,—if it is not that they should win the world for Christ? Then our ruler at this time, in this very age that has witnessed not only the beginning of your Society but the beginning of Zenana work, is an honoured, beloved, Christian Queen. When the ladies go forth from this country to teach others in heathen countries, they are able to point to a Christian model woman. God has so ordered that it should be so; and now, at this year of Jubilee, oh that many, many would go forth, that those who are mourners and those who are prisoners—and who are greater mourners than the imprisoned women of the East?—might have the Gospel offered them! Then prayer will indeed send forth those who go, like angels of light, into the very prisons and touch the women, sleeping fast bound, like Peter; and the doors—those great heavy doors that keep them away from all—will open of their own accord, and the fetters of superstition fall from their hands.

Mr. Chowry Muthu of Madras spoke in support of the Resolution :—

From his own experience he corroborated all that had been said of the ruling power of women in the Zenanas, and repeated that until their opposition to Christianity had been overcome only the outskirts of the citadel had been taken. He said that our Society was sapping the roots of superstition, and laying the foundation of a building destined to become great and beautiful.

In speaking of infant marriage and enforced widowhood, and the generally degraded condition of women, he added: 'We, the sons of India, long for mothers who can guide us gently through the perplexing paths of life.' However the laws of India might oppose women rising to their rightful position, he maintained that the proposal to alter them must come from the people themselves; but referred to the statement of Prof. Max Müller, that a government which could not protect a woman was unworthy the name. His testimony was given to the need, physical as well as spiritual, of the women of India. English ladies, he said, did not know one-tenth of what they suffered.

The Rev. Ll. Lloyd, C.M.S., of Foochow, moved the second Resolution:—

'That the mercies of God to this Society during the seven years of its existence should be taken as a call to fervent praise, and as an encouragement to redouble its endeavours in spreading the knowledge of the Lord Jesus Christ amongst the wives and mothers of heathen and Mohammedan lands.'

Mr. Lloyd first described the servile and degraded position which women occupy in China, as in all lands where God and His blessings are unknown. Perhaps in some respects, he thought, a woman was better off than her sisters in India; but still, for the most part, she was regarded as a piece of household furniture, to be taken some care of because she cost money. She never walked with her husband in public, nor, according to Chinese etiquette, should she speak to him except in reply. She never ate with her husband, but consumed with the daughters what was left when the male members of the household had appeased their appetite. She had no legal rights whatever apart from her male relatives. Of a home in the English sense of the word, suggestive of warmth, of comfort, and of rest, the women of China knew nothing. Their houses could only bear the name because in them they passed their lives. They were for the most part without floor, without ceiling, without windows; terribly cold in winter, insufferably hot in summer, and surrounded by the most abominable filth—the unsavoury odours of which made residence in a Chinese house unbearable to a foreigner. In order to show the interior of one of these houses in Southern China, he would let one of these Chinese women speak for herself. The Rev. Ll. Lloyd proceeded to read the outline of a Chinese woman's life, written down by a missionary from the narrator's own lips. By his kindness we shall be enabled to print this autobiography in full in our next number. Given in her own quaint words, it is too telling and pathetic to curtail. He thought this simple narrative would show more clearly than anything he could say the need of the Gospel of Jesus Christ for the women of Southern China alone. Infanticide was, he believed, still very common, notwithstanding the efforts of the Chinese Government to put a stop to it. When, in answer to inquiries, a Chinese woman tells the number of her children, she does not reckon the girls. A second question must be put to elicit the number of these encumbrances she possesses; and then one may go on to ask what was really a very terrible question, How many had she destroyed? And very often, without the least blush of shame or apparent consciousness of guilt, the answer was one, two, or three, as the case might be. Twenty-one mothers in Foochow and its vicinity, whose domestic history had been ascertained, had murdered, sold, or given away, forty-six girls; and it was very rare indeed for Chinese women to bring up more than two or three children. These Chinese women needed the Gospel of Christ, not only to enlighten their hearts and understanding, but to teach them the instincts of common humanity. They held life very cheaply indeed. Very few days passed by without a case of poisoning occurring by Chinese women. It was no uncommon thing for a woman whose husband had offended her to take a fatal dose of opium, and to inform him before it began to take effect, that she had done so simply that he might have the expense of burying her.

Three kinds of work were being done among the women of South China—medical, evangelical, and educational. The first medical work was carried on entirely by American ladies. In the second, one solitary missionary, Miss Gough of the C.E.Z.M.S. (now Mrs. Hoare), had, as far as she could,

evangelised many of the villages in the immediate neighbourhood, in company with an excellent native sister from whom they had heard only recently. With regard to the educational work, they had in Foochow a women's school for training Bible-women. He wanted them to believe that the love of Christ sustained these workers—that they realised the paramount importance of the Gospel and its eternal consequences, and therefore they ought earnestly to pray that their numbers might be largely increased. What was this Society doing in China? Only two missionaries in the whole empire, and they were engaged at that moment in the struggle with the language. And he would ask on their behalf the earnest prayers of the assembly, that they might soon be enabled to speak to the people in their own language of the wonderful things that God had done for them. In conclusion, he most earnestly begged that they would support the Society, so that the sphere of its operations might be largely increased in China.

Mr. W. B. HARINGTON then followed in support of the Resolution—

He said they were reminded of the seven years of blessing since that Society, as the Church of England Zenana Society, had had its existence. He would ask them to multiply seven by five and go back thirty-five years, and consider what a change had been wrought in that time! What great things had been effected by women in this country, and in far-distant lands! Each time he had come home from India (and this was the fourth time), he saw the missionary spirit spreading, and never before had he heard to the same extent what so rejoiced his heart. He used to think that some of the men with their hearts in some measure fired by the Spirit of God, could reach the hearts of others on behalf of the work for the dear Master, whether it was home work or foreign work. He thanked God that He was indeed stirring the hearts of the women of England more and more to realise that His work was especially for them to do; and certainly that work in which their hearts were enlisted was distinctly a work for women. Just before he came out that morning, a letter just received from India had been given to him. It mentioned the case of a woman whose heart the Lord himself had evidently touched and made brave, even before she knew of the power of the grace of God. She listened to Christian teaching, and the Lord rewarded her by Himself drawing near and entering into her heart. And then she had her husband to contend with. He declared that nothing should induce him to allow her to be baptized, much less for him to follow in her steps. She pleaded with him, and in 1884 she was herself baptized, her husband then giving a sullen kind of consent. In 1885 her two sons were baptized, and now the joyful news had come that her husband had been baptized as well. This was one of the illustrations amongst the hundreds they could now give—amongst the thousands which very soon would be given—how, from the mother of the household, from the wife upward, the blessing, through God's gracious influence, was spreading.

He rejoiced to see that, whilst in those seven years their income had doubled, without by any means lessening the incomes of other societies, their workers had trebled. They were now 90, and many of them had come out, feeling that there was no claim which bound them to England so strong as that which drew them to India, and rejoicing to be reckoned among the missionaries.

In conclusion he said—

'I trust we shall go away with holy joy in our hearts this morning. May we also go away seeking to realise how very, very short these blessed oppor-

tunities are—seeking to realise what the Lord asks us now, to rise in His strength, to go forward in His might, amidst all the convulsions that are taking place. Oh may we all be calm and steadfast, may we be hopeful, and may we, each one, say—"Here am I, send me: if it is not to be to the fields abroad, send me forth here in my own land, even though it be within the reach of my own home; but give me work to do, and give me the heart to do it with all the power Thou canst give!"'

The CHAIRMAN, in conclusion, said:—

'I see in this printed paper there is a statement that the Chairman will make some concluding remarks. I have no doubt that you will be glad to hear that I have no concluding remarks to make. I have had a suggestion from the audience that this meeting should be closed with a prayer for yet greater blessing on this work.'

The meeting was then closed by fervent prayer.

On the afternoon of May 6th a social gathering took place at 5 Maresfield Gardens, when friends and supporters of the C.E.Z.M.S., including some of our missionaries, had the pleasure of meeting together.

The collections at the Anniversary amounted to £55, 7s. 2d.

Dawn in the East.

'Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning.'—AMOS v. 8.

THE PUNJAB AND SINDH—AMRITSAR (MEDICAL), PESHAWAR, KARACHI, HYDERABAD.

AMRITSAR (MEDICAL).

FROM St. Catherine's Hospital at Amritsar to Hyderabad, we pass progressively from work which has had seven years of growth and development to that which is still in its infancy. In reading of persecution, 'even unto death,' the early days of Christianity are brought to mind; but there is much, also, to carry our thoughts to the time when the light of the Sun of Righteousness, which already is beginning to turn 'the shadow of death into the morning,' shall shine with sevenfold brightness.

A report from Miss Hewlett will be specially welcome, as some little time ago the news of her illness occasioned general regret.

MISS HEWLETT'S REPORT.

'At the close of the first seven years of the work of the Medical Mission in Amritsar, it is meet and right to give thanks unto the Lord our God in a special manner, in remembrance of all the mercies and of all the truth which

He has shown unto His servants during these years.

'He who promised in the earlier days of this work, "Certainly I will be with thee," has proved faithful, and those who have proved Him may well look forward with a good courage while they hear Him again saying, "I will surely do thee good."

'Blessed be His holy Name for all the past, and not least for His goodness in sparing unworthy workers, and giving them hope that "their labour is not in vain in the Lord"!

' "We praise Him for all that is past,
And trust Him for all that's to come."

'It is also most meet and right that hearty expressions of gratitude should be sent to those many friends in England who have really themselves been *the doers of the work* here. Our thanks can never be adequate, but they are sincere and earnest. We know that *the great power of prayer* has been put forth on our behalf, and we have felt a deep consciousness of this in times of trial and perplexity and severe illness; the ear so graciously attent has heard many faithful prayers; the blessings sought have come upon us, and we cannot but believe that they have come also in great abundance upon those who sought them, for the *prayers*, like the *gifts* of the faithful, are "*twice blessed.*" For all that has been so generously given we desire to send very warm thanks, and to assure our friends that everything has been much appreciated and prized—not alone for its own sake, but for the many proofs afforded of loving thought and hearty sympathy.

'To those whose special effort it has been to support cots during the past year, it will be interesting to know that 242 in-patients received treatment, and that the daily average of sick women being thus nursed in comfort was 20. Perhaps, after all, 242 does not seem a very large number, but in trying to realise the meaning of aggregate numbers we must always think of individual cases. Let any reader imagine—if possible—the various processes to be gone through between the coming into hospital of some poor, wretched creature, who seems to be a hopeless heap of sores and vermin and rags, and her going out clean, tidy, whole, and happy! Wonderful indeed is often the transformation; would that we could truly say it is also often typical of another and greater change. In some cases, we do believe we may so say; for a good work seems to have been begun, and with the hand of faith—albeit very feebly—poor, ignorant, helpless ones have touched the hem of His garment, whose saving power has been for a few weeks daily proclaimed to them, and of whose love they have seen an illustration in their comfortable surroundings, and in the work which He has bidden His servants to do for them. It is something gained when these poor sufferers are even a little touched; and although the tide of evil influence runs very high in the wretched homes to which they are obliged to return, let all who take part in providing for the healing and instruction of these women feel very glad in the certainty that some, at least, have received impressions which will never be effaced.

'Only a few days ago a poor dying woman who had been several weeks in hospital, and had listened most attentively to all the teaching, openly confessed that she believed on Jesus the Son of God. There seemed no doubt that she might be baptized in the good hope that she had truly come at the last hour to the Lord Jesus for life. It was necessary to tell the husband that she wished to be a Christian, although he had cast her off on account of her illness being incurable. He came and asked her what she believed, and she gave very clear testimony, telling him to go away and leave her, for she had resolved to trust in Jesus, and to die in His faith and to be buried as a Christian.

The man (a Hindu), after trying a

little to persuade her, left, saying that he was too much afraid of God to do anything to turn a dying person from any religious convictions, and that he was quite satisfied if his wife wished to be a Christian; and he even took a Gospel of St. John in Punjabi, and said he should like to find out for himself something about this religion. But, sad to relate, before long he returned, probably after consultation with some of his friends, and brought with him the only child of the poor woman. After trying in vain to move her by other persuasions, he assured her that if she died a Christian this child should be disinherited, and should in other ways be made to suffer for her sin. With a look almost of despair, she said, "Very well, I will go with you;" so he took her away that she might die with all Hindu rites properly performed.

'God alone knows what was the state of that poor heart, and we could only leave her with Him, praying that even then He might enable her to have saving faith. No one could be surprised that in the last moments of life, amid great weakness and suffering, it was no easy matter to stand firm under the terrible threat of lifelong trouble for her child. She was not proof against the temptation; her faith and trust, so newly exercised, gave way just as we were rejoicing in hope of seeing her gathered into the fold of Christ.

'In cases like this we seem to have very real battles with the great Enemy, and to realise in a peculiarly terrible manner his malice and his power. But he *does* get baffled, and we can record with thankfulness some cases of "victory won."

'One of these, during the past year, was a dear old woman, blind and helpless, who received the message of the Gospel as a child, and who was baptized in the small chapel of the hospital, on Christmas Day in the afternoon; she was too feeble to go to church, and there are many objections to having a baptism in a general ward, so we were thankful indeed for the chapel, which was then a recent addition to the house; and we may hope that many another, too weak for a public service, but not too weak to understand and to desire union with the people of God, may be carried for baptism into this our sacred spot, which has been set apart in a special way for the blessing of those whom God bids us seek out and bring to Him.

'Another was a sadly naughty, wild, misguided girl, who, though nominally a Christian, was very far off from God, and who came into hospital in an exceedingly hard and rebellious state of mind. She once said, "Madam, you may read, and you may preach, but I shall make my heart so hard that nothing shall go in." Still prayer prevailed. All prayed for her, but she seems to have been especially given to us in answer to the prayers of one of our dear young workers. After many weeks of hardness of heart and daring determination to return to the ways of sin, a change came, and she was brought to penitence and the joy of pardon. With much careful testing, and many prayers, she was presented for confirmation, and her subsequent humble and entirely changed conduct has proved that that solemn time was a time of grace, and her first communion a very real coming to Christ.

'Among encouraging facts may be placed the regular attendance at Sunday school of a large class of *daies*, who are brought under the influence of the medical missionaries in consequence of their connection with the Maternity Hospital. Two of our young workers, regarded specially fitted on account of their own earnest piety, as well as on account of their fluency in Punjábi, divide this class between them; and it is truly cheering to see the readiness with which these Mohammedan women come without its being obligatory, and without reward, simply for religious instruction. One or two noteworthy incidents will show that this

effort has not been in vain. At a little Christmas Treat given to the Sunday school, a short service in the chapel with an address, formed part of the proceedings. It was wonderful to find how much the *daies* knew, and how nearly every text which the speaker began to quote was taken up and eagerly and correctly finished by them.

'A *daie* accompanied one of the medical missionaries to the house of a patient, and after the medical part of the visit was over, a part of St. John iv. was read and explained. While some remarks were being made on the different kinds of things thirsted for, and how only Christ can satisfy the soul's thirst, the *daie* began earnestly to say, "I want to speak, please; what you are saying reminds me of 'Ho! every one that thirsteth, come ye to the waters,'" etc., repeating the whole verse quite correctly. Another day, in the same house, when the reason of our keeping Easter with so much joy was being inquired into, the same *daie* said, "Don't you see? If one of us were very ill indeed for two days, and not expected to live, and then suddenly restored, how glad we should be. But after all this is nothing. Think of the *Son of God* being dead, and lying two days in the grave, and then coming out of it alive; *must* there not be joy?"

'Those who know the creed of Mohammedans on these vital points, the Sonship and the resurrection of our Lord, will feel it was a bold thing for a Mussalmáni to say.

'In the three dispensaries in Amritsar, and the one at Taran Táran, the usual daily work among patients able to fetch medicine for themselves, as well as the work of visiting in the neighbourhood of each dispensary any who desire to be seen at home, has been regularly carried on. The total number of out-patients has been higher than ever; 31,082 calls for medicine, sometimes causing anxious thoughts to go in the direction of the medicine store. It is cheering to think of the large numbers who hear the wonderful words of life. But more and more we feel how many workers are needed to ensure such an undertaking being faithfully accomplished.

'Visits in the homes have amounted to 4023. In many of these homes we feel greatly encouraged to go again and again, though, of course, we have a share of those people who will not receive our message. One interesting instance may be given illustrating the opportunities which are afforded by visits to the people in their own homes. Miss Sharp has lately been attending a policeman's wife through a long and serious illness. By God's blessing the patient has recovered. During the whole course of treatment she and her relations have listened most attentively to the Word of God, and have often encouraged the heart of the missionary by their expressions of pleasure in hearing the "sweet words." One relation, who came only to stay during the illness, begged for the Gospel to take back to her village, and received a Panjábi Testament for that purpose. The husband of the patient also took a copy of the Gospel of St. Matthew. We pass him often when he is on duty, and he always utters many expressions of thankfulness to God for ever sending that mission lady to his house. This is only an example, such cases are constantly occurring. We often feel inclined to ask, "What will the harvest be?" and the only answer is, "The day will declare it."

'In addition to work actually among the sick, the constant teaching and striving to build up our much increased band of Christian women and children has needed a correspondingly increased watchfulness and effort; in this and in bedside visitation within the hospital Miss Goreh has been one of our indefatigable workers.

'In our only out-station, Taran Táran, there is ever more and more to do; so many houses are open for regular visitation that the difficulty there, as elsewhere, is to take up any-

thing like efficiently the opportunities which occur. The house used for the last three years for dispensary and residence is very small, and Mrs. Reardon is building a nice bangalow in the style of a Zenana (which we have proved so secure and convenient) in a very airy situation close to the compound of Mr. and Mrs. Guilford, who have been in all ways most kind friends to our Taran Táran workers. We look forward to the completion of this building with much pleasure, as likely to allow of the work being better sustained, and its many and ever increasing needs being more fully met.

'The Leper Settlement, near Taran Táran, is regularly visited by Miss Bose, and the women inquirers there duly instructed and prepared for baptism, so we have had in a special manner some share in the joy of the recent ingatherings there. Three or four years ago none were Christians, and now there are twenty, in addition to some who have been laid in the grave in sure and certain hope of resurrection to a life of perfect health and joy. The thought of being the possible instrument in God's hand of bringing about such a glorious change for even *one* of those most miserable sufferers — who are indeed ghastly illustrations of the depth of the capacity for wretchedness possessed by "this body of our humiliation"—is surely enough to fire the heart of any follower of the Lord Jesus with a most vehement desire to hasten "to the work!" There is a nice little chapel in the Leper Settlement, and touching indeed is the sight of those twenty redeemed ones, still suffering, but no longer sad, sitting on their mats listening to God's words of love and cheer, and singing praises to Him with beaming faces!

'We are desirous to send further medical help to Taran Táran, for it is a most important town; but there is no hope of our sparing an assistant for the next two or three years.

'We are greatly indebted to three kind friends who are supporting just now our three youngest students, two Panjábi girls and one Bengali, all very promising.

'Among our students, two only in seven years have been unsatisfactory, and neither of these was an Indian girl which, as far as the original end of our training school is concerned, is a pleasing fact; and we think the first plan of having Indian students *only* was the best.

'In this training, as well as in Bible classes and other work constantly going on, Miss Annie Sharp and Miss Bartlett, who joined us—to our great thankfulness—late last year, are already giving very substantial help; they also have two or three Zenanas each for regular teaching, and Miss Annie Sharp a small school for blind women, which is a great necessity here, and most peculiarly suitable as an adjunct of a medical mission. These engagements, in addition to their hard study of the language, will prove amply sufficient work for the first year.

'Towards the close of the year the Mission lost an earnest and prayerful worker in Miss Pigott, who in a most self-denying and faithful manner carried on her work as Scripture reader at one of the dispensaries until within two days of passing away into her heavenly rest. Miss Pigott helped very zealously in the distribution of Bibles and portions, and this work is also done by others who are special agents of the British and Foreign Bible Society; and we find a *constant*, if not a very large sale, particularly of the portions, as separate Gospels and the Psalms.

'One pressing need which we feel, especially in Sunday-school and Bible-class work among those who can read, is a better supply of books in the vernacular. It would be a grand help if every Zenana missionary who has sufficient command of the language would contribute her quota of translations (or original compositions) of hymns, prayers, small handbooks on religious subjects, meditations, easy

addresses, reward tickets, etc. etc. Perhaps every one might make time for at least one effort in this direction.

'We have not lately had so many calls to distant places as formerly, but one important visit was paid last summer to a village beyond Mirat, where, after a short medical visit, the whole day was spent in evangelistic effort, and after a closing address of nearly an hour at the gate of the village, many came forward and eagerly took portions of God's Word, and the seed thus cast upon the waters was left in the glad hope of finding it after many days.

'It may be well in concluding this imperfect sketch of the work, to remind all friends that in a mission which must, from its very nature, grow rapidly, and embrace a variety of special efforts which inevitably claim to be taken up by medical missionaries, there are some ever-growing needs.

'These are—

'(1.) *More and yet more Praise.* "Whoso offereth praise, he glorifieth Me."

'(2.) *More and yet more Prayer.* "Whatsoever ye shall ask the Father in my Name, He will give it you."

'(3.) *More and yet more Workers.* "Labourers together with Him."

'"The time is short." Let not happy English women do less than their utmost in the "little while" before the Saviour's coming, to cause their sisters of heathen lands to "turn from idols to serve the living and true God, and to wait for His Son from Heaven."

'S. S. H.

'*April* 1887.'

PESHAWUR.

Since our last year's reports from this station, the much-needed hospital has been opened and is doing good service. We are sorry that a report from Miss Mitcheson, who is in charge of the Medical department, has not been received. Her fellow-worker, Miss Phillips, is enabled to write of the mission gaining the confidence of the natives, and of one worker laying down her life in Christ's service.

Miss Phillips's Report.

'Mere statistics do not go far in showing the real work that is being done, for hearts are only open to the Lord's sight. Sometimes many visits are paid without any effect apparently being produced; then some little incident will occur leading one to look forward hopefully to the next opportunity of speaking; only when it comes to find the old indifference.

'Still it is encouraging for us to know that over 90 Zenanas are open for visiting and teaching; that in four schools some 130 children hear about the Saviour, and learn hymns, etc., telling of His love; and that the Bible-woman, Mrs. Jellal-ud-din, who formerly combined school teaching with instruction in two Zenanas, is now welcomed daily in several houses. The ladies of one family specially asked that she might teach them every day for some hours, as, they said, "we want her to tell us about Jesus Christ." It is a great pleasure to find them able to tell the story of a New Testament picture, and asking for a Testament to read.

'We had a great loss last December in the death of Nunhama, an Afghan woman, who had been quietly doing work in Zenanas for some months. She was a humble-minded, consistent Christian; especially valuable as the

only Afghan ever employed in Peshawur Zenanas. The Afghans have a deeply rooted love for their own language, and for a little time seemed to like her visits, were interested in hearing why she had become a Christian, and listened when she told them of the Crucified Saviour.

'Latterly she met with opposition and persecution. Then, after a visit to her village, she was taken ill and died, from the effects of arsenic poisoning.

'How different from our easy lives as Christians! Can we wonder that women, ay and men too, are afraid to confess Christ when doing so may involve not only persecution but death, besides the loss of all that is loved on earth. How poor and weak our lives seem in the face of such an example! Nunhama was a humble-minded follower of Christ; timid by nature, yet firm in her trust in the Lord; poor as this world goes, but oh, how rich in the sight of God! "The meek shall He highly esteem," and to her was given the glorious privilege of laying down her life for Him.

'Through the kindness of Mrs. Consterdine and friends, a new Hindu school was started towards the end of November. As far as one can judge, it seems likely to be well attended. The children are fond of their teacher, and listen eagerly to Bible instruction. I am sure special prayers are offered on its behalf by its supporters.

'A leading Hindu in the city was urged by Government to establish a girls' school a short time ago. "No," he said, "I will help Miss Sahib to make a Mission School," and accordingly he asked me to start one in his neighbourhood. He found a house and a teacher, and takes great interest in its progress.

'At the annual school-treat, Mrs. Dandridge kindly gave away the dolls, etc., and Mrs. Jukes and several other ladies came down to see it. The children recited a short Catechism, and sang "How sweet the Name of Jesus sounds," and several *bhajans*.

'I must take this opportunity of thanking Miss Bois, Miss Rowton, Mrs. Consterdine, and others for the beautifully dressed dolls, pretty work-cases, *chaddars*, etc., which have been so much appreciated; also Mrs. Hastings and Mrs. Yates, who have not only helped by money gifts, but also by their sympathy and interest in the work; and the many friends who have strengthened our hands by their prayers, how can we sufficiently thank them?

'We shall miss Mr. and Mrs. Jukes very much during their furlough. For their kindness in having us in cantonments when we needed change, and in many other ways, especially in time of illness, we feel most grateful, and we shall look forward to their return.'

'M. PHILLIPS.

'GURHHATI, PESHAWUR CITY,
April 2, 1887.'

KARACHI.

From this station we hear of the first year of work—a year full of hope and encouragement. It is pleasant to read in Miss Condon's report of a fresh 'departure from the strict rules of caste;' we may trust it is a dawn of better things. Miss Carey's motto, 'Marvellously helped,' is an encouragement to those who have laboured in prayer for this Mission

MISS CONDON'S REPORT.

'Our first year in Karachi has been one of steady progress. The work has grown and developed, and, I think, I can say with thankfulness, is in a measure established.

'In various unexpected ways we

have enlisted a little band of five Christian workers: not many for the needs, but, as we had not one to begin with, it is a great encouragement, and we regard what we have received during the past year as an answer to prayer and an earnest of greater things. We believe God has "much people in this city," and that when we have made known the Gospel to the women and girls, as it has been made known to the men and boys, and so "compassed the city," that the walls of heathenism will fall down. Our visiting work here is purely evangelistic. Generally God's Word only is read and taught, and we have not to expend time in other teaching in order to induce the women to listen to the Bible. We have found the native gentlemen so far very willing that we should visit their families; not that they wish them to accept Christianity, but they like them to see English ladies and know something of our customs. The number of languages spoken here makes it difficult to reach all classes, yet we are at present doing regular work in Sindhi, Gugerati, Urdu, and Marathi.

'Miss Carey will give a report of the Sindhi work. I shall only say that it might be practically unlimited, but that it is a part in which we are very weak, as our only helper is the one teacher we trained ourselves. It is possible to train many more, and certain that we must do so; but at present there is no place to put them while studying the language.

'Gugerati is my language; there are settlements of Gugerati-Hindus, and it is the language of the Parsis, who are here in great numbers. In May last Mrs. O'Connor came to us from Surat, where she had been for several years engaged in mission work, and very thankful I am for such an earnest worker. Soon after we opened a school for Gugerati-Hindu girls in the Runchore lines, a village or settlement at some distance from the native city and not far from our house. A large number are on the roll; but as they are the children of industrious tradespeople, who do their own housework, and have also numerous religious holidays, the attendance is not as regular as we could wish.

'We seem always in a state of "beginning" in this school, which, though rather trying, has its advantages; the people being only settlers, the girls are constantly going to their own country to get married or stay with relatives, and their places filled by new ones, and thus we gain an influence over many more girls. During the ten months the school has been open we have had 120 girls or more, all of whom have been taught a great deal of Scripture truth, texts, and hymns, which they commit to memory. We make every effort to teach them to read and write quickly, but our strength is given to the Bible lessons. We have a Christian master, and Mrs. O'Connor teaches in it daily Scripture and needlework; the rest of her time she gives to visiting amongst the women.

'This work is much like a village mission, as a number of women will gather in one place and make quite a little congregation. Occasionally a man joins to see what is going on, and generally tries to begin a discussion. One day a Mahommedan came and seemed inclined to be rude, but "a soft answer turneth away wrath," and it ended in his taking the Bible and reading aloud St. John xi., and he afterwards took some tracts.

'A good proportion of the women listen with attention, and some who are indifferent at first get stirred up and ask questions. Once a woman who seemed quite careless after a while started up, and in distress asked "Would not feeding the Brahmins and worshipping her gods save her." All who show any special interest are visited and taught separately in their own homes. One is a blind woman, who loves to hear of the Lord Jesus, and smiles so happily when His Name is mentioned;

we have a good hope that, though with her bodily eyes she may never see light, she will receive the True Light into her heart.

'A Brahmin widow and her daughter, also a widow, seem to be feeling after God; but perhaps our most interesting pupil belongs to a different class altogether. She is the wife of an educated native gentleman, and an invalid. On our first visit her attention was attracted by hearing of a country where there is no sickness or pain or sorrow. Since then we have visited her regularly, and each time she wants to know more and more of that better land. Looking at her as she lies on her bed, listening so earnestly to God's Holy Word, and now and again asking a question if she does not understand, it is difficult to realise that she is not a Christian, and that until a few months ago the old, old story was all unknown to her. A daughter-in-law in the house was for a long time not pleased to see the mother so fond of the Bible, but latterly she seems interested herself, and is reading a Testament. It was very touching the other day to hear the mother ask if she should pray to God for forgiveness of her sins in the Name of His Son.

'The Urdu visiting is done by Mrs. Ghose, our native pastor's wife, who knows the language well. In the Mohammedan Zenanas and other Urdu-speaking families she is well received. During the Christmas season many wanted to know what our Christmas meant, and showed eager interest in the wonderful story of the birth of Christ. A few days after Christmas Mrs. Ghose invited some of the strict purdah ladies to visit her, and asked several of the native Christians and ourselves to meet them. It was a pleasant gathering. We sang Christmas hymns and had refreshments, and afterwards took them to see the mission church, which greatly pleased and interested them. This visit was quite a new departure in Karachi, but we hope it will not be so unusual in the future.

'It is not yet two months since we began the Marathi work, but so far it is prospering. We have a nice school of about 40 girls, who are very anxious to learn and come very regularly, and a competent Christian teacher, who was educated at the I.F.N.S. Normal School in Bombay, and only came home to her parents at Christmas. Last hot weather we held the annual sale of fancy work in the Frere Hall, and realised a good addition to our funds. The ladies of the station were most kind and helpful in taking stalls and making it a success. I would thank very gratefully all the many kind friends at home who so materially help us by sending beautiful work, dolls, etc., for sale, and also those who send such nice gifts for our school children; these gifts are very valuable to us and much prized by the children. We beg that our friends will continue to pray and work for Karachi.

'Her Majesty's Jubilee was kept right loyally here. The schools were all feasted; we took about 100 of our children to the place appointed for the Hindu girls. Although it has no direct bearing on our work, I cannot help mentioning that on that morning all the leading native gentlemen—Hindu, Mohammedan, and Parsi—met together in their several places to pray for the Queen. It shows great advance that they know what prayer is, and this knowledge must have come directly or indirectly through missionary teaching. I have to acknowledge with thanks a grant from the Bible Society for support of a Bible-woman, and also for free distribution of the Scriptures, which enables us to give a Bible or portion of Scripture in the different languages to all who can read and wish for it. Some beautifully painted texts from the Text Mission are a great help in making known the gospel.

'We have just been cheered and refreshed by Mr. Wigram's visit; he had a little look at our schools, and gave a

special address to workers. We could only regret that his stay was necessarily so short. We also greatly enjoyed the few days General Haig spent here on his way to Persia. M. T. CONDON

'KARACHI, *March* 22, 1887.'

MISS CAREY'S REPORT.

'If I had to choose a motto for the report of our first year's work in Karachi, I do not think a better could be found than the words "marvellously helped."

'Writing last year, a few months after our arrival, we could only tell of the "impossibility" of finding Christian helpers for any branch of the work. I often wish that those who have been remembering this want in prayer for us at home could take a peep into our drawing-room on a Friday afternoon. They would see a little band of workers gathered together to study God's Word with us, while in turn we spread the needs of the coming week before Him, and ask for blessing on the seed already sown. And surely their hearts would be cheered, as our own are, and the Word would seem truer than before, that "the things which are impossible with men *are* possible with God."

'On the 11th of January our prize-giving took place at our house. The Gugerathi girls, who are close by, were able to walk; but my Sindhi children were obliged to have carriages, which added much to the delight. The two schools filled our dining-room, where they sat in rows—Sindhis on one side and Gugerathis on the other—and were a pretty sight, with their different coloured *potis*. The Gugerathi girls sang a hymn very nicely, and every one was pleased with the polite way in which each child marched up to receive her prize, putting her hand to her forehead with a "Madam Sahiba salaam," by way of "thank you." I wish those who sent the many pretty presents could have seen what pleasure they gave, especially the beads! I have been beset by requests for "beads" ever since; and I have heard the children inviting their little companions to school with the assurance, "You'll get *beads* if you go there!" When presents and sweets had been duly received and admired, Mr. Bambridge showed a magic-lantern, and this brought the afternoon to an end.

'As soon as I had passed my first examination, and could make myself understood a little, I began visiting among the mothers of the school children, and was very warmly received. They "wished to be my companions and friends"; "would I not come every day? It was the desire of their hearts that I should," and many more polite welcomes were showered upon me. It was very difficult to understand them at first, even when they could understand me, and our conversation would have been very one-sided had not some nice bright boys come to my aid. They also translated my difficult words into such as were in more common use, and knowing English well, helped me out when I found I could not express what I wanted to say in Sindhi. It is very encouraging to see the good effect of the C.M.S. Mission Schools on the boys and men. When the master of a house has been brought up in a Mission School, he is quite willing to send his girls to us, or to let me read the Bible to his family, believing, at least, that it is a "good book."

'In one house to which I was invited a boy of seventeen or eighteen came forward, saying in English, "We are so glad you have come to teach our women; they want you to tell them about Jesus Christ." And he was quite impatient when I began to speak of Adam and Eve and the Fall, saying again, "Won't you tell them of Jesus Christ?" In this house

one woman is bright and clever, and quickly understands. Week after week I find that, like Cornelius, she has called in her friends, who, sitting on mats at my feet or on the wooden *charpoi* by my side, are all ready to hear the "good tidings of peace by Jesus Christ." In most of the houses I get a congregation of from three to ten women, to say nothing of two or three men and a great many children. So far I have not noticed any idols in the houses. The sea seems to be the great object of worship, "because it is so much stronger than we are," as one woman told me. If friends go to Bombay offerings must be given to the sea for a safe voyage. If a child is born, something must be thrown into the sea for a thank-offering; and at many other times the women go off to "do puja" to this "something stronger than themselves."

'I don't think they can quite believe in its power to help, for they seem ready to see the truth of arguments against praying to it. I had been talking to one woman on the subject, and a few days afterwards she begged one of her neighbours to "tell the Madam Sahiba where she was going." On her answering "To give offerings to the sea," she prompted me in an aside with, "Ask her if the sea has any ears, and can hear her prayers," while all the women laughed at the idea. The story of our Lord stilling the tempest is very useful for showing that the sea has no power of its own, and is only obedient to God's word. One of my women meeting me in a relation's house, said, "Read her about the sea being God's servant, and obeying His Son's word." Then, turning to the woman of the house, she added, "The Madam Sahiba says that when she came across the water her relations did not pray to the sea, or give it presents, but they asked God to keep it quiet, and He did." They are very fond of the story of the Prodigal Son, and I am often asked to "read about the bad son," and when I get to the words "was dead and is alive again, was lost and is found," they generally repeat it after me. One woman said, "That is a true word! If a son is ever so bad, there will always be love for him in his parent's heart." I like their way of repeating after me, as it shows when they really understand. Some have been quite interested in hearing how the Lord is coming again, and the story of Peter's mother-in-law is always repeated after me. I suppose there is a "touch of nature" in the simple tale of fever and its cure which reaches their hearts. In one house an old Brahmin woman comes to listen, and, I think, looks upon me as a sort of contemporary, as it is carefully explained to her that I belong to the "Padri caste" in England, who are a sort of Brahmins! In vain I protest. Having once got into their heads this delightful solution of the difficulty of why *I* come to teach them when *other* Karachi ladies do not, nothing will rid them of the idea that I am, like themselves, following the profession of my father!

'But I must not lead you to suppose that all the women I visit are anxious to learn, and that I have only to sit down and teach willing listeners. There are some houses where they welcome me most warmly, but yet are more restless than any class of English schoolboys I ever had. Sometimes they have seemed more attentive than usual, and I have read on, thinking that at last they were listening, when one has asked, "Why do you wear those pins in your hair? Would it fall down if you did not? Why don't you put oil on your head?" or, "Did you make that dress yourself, or did a *durzie* make it, and how much money did it cost?" or something else equally wide of the mark. The other day a woman begged me to give her some medicine to make her face white, and would hardly believe that I had not used something to change the colour of mine! This carelessness about all religion is, of course, far more trying than even superstition, as when they

have "no fear of God before their eyes" there is no foundation to work upon. It is sad to see the infidel opinions of the men even taking effect upon their wives. One day, when I had been speaking of heaven and a future life, a woman said, "What can we know about that? No one has come back from the dead to tell us if they live again. How can *we* know?" When I find some really good and simple English tracts which I think they would understand, I sometimes leave them for the husbands, with a polite request that they will read them; but it is difficult to find any suitable. In one house an English text which I gave has been put up in the men's apartment, and I believe more would be received if I had them. Teaching the women seems to be the surest way of reaching the men, for it is easy to see that their influence is just as great in this country as any other.

'A woman told me the other day, "My husband wanted to go to Bombay very much last week." "Yes," I said, "and why did he not?" "Oh," she answered calmly, "I cried, and so he stayed at home!"

'I was so grateful for the pretty Sindhi texts, and have had some put into cheap frames for the walls of the school, where we wanted them so badly. Those in *Arabic* Sindhi are the most useful; but there are also many people who can only read the Gurimuki Sindhi. I must also thank the kind friends who sent us pictures. We still want more! Some little ones illustrating the Old Testament, which were sent anonymously, have been very helpful. Often I am beckoned into houses, as I pass along the streets, where willing congregations await me; but I am obliged to refuse, and the words, "I have no time to-day" seem more often on my lips than any others.

'Certainly the Lord has set before us an open door of utterance, and I am sure you will join us in praying that as we "sit down and speak unto the women which are come together," their hearts, like Lydia's of old, may be opened also to give heed unto the things which are spoken, and to receive Christ as their Saviour.

'BLANCHE BRENTON CAREY.

'KARACHI, *March* 26, 1887.'

HYDERABAD.

With great satisfaction we hear of increasing openings for work in Hyderabad; and with thankfulness we may hope that there is every probability of responding to Miss Bloomer's appeal for more help.

MISS BLOOMER'S REPORT.

'After passing the first examination in Sindhi in May, I began regular Zenana visiting and work in the C.M.S. Girls' School, which contains about 150 girls; these children are all Hindus, with the exception of the Catechist's two little daughters. The work with them takes up three hours or more every day, as the teaching of the fifth and sixth standards falls to my charge, with the exception of Sindhi grammar and history, which they learn with a *Munshi*. Their answers in the Scripture lessons often give us cause to be thankful, and encourage us to persevere; many of these elder ones seem indeed to know much of the way of salvation, and we pray they may soon realise its power in their hearts.

'About two months ago we had an instance of the value of teaching these little ones. A girl named Aulād died; she was only fifteen years of age, and used to attend the school until she left to be married about

eighteen months ago. One night about eleven o'clock she awoke in flames, and before the fire was put out was terribly burnt. She lingered nearly five days, and was conscious at rare intervals during the whole time. Once her former teacher asked if she remembered what she had learned at school. She replied: "I have forgotten much, but I never shall forget that Jesus said 'I am the Good Shepherd.'" The people among whom she lived are very bigoted, and one day, during her illness, I found a text I had given her the day before torn to pieces and thrown on the floor; but we have cause to hope that the Good Shepherd has Himself gathered poor Aulād into His fold.

'The Zenanas I visit regularly are all Mussulmān, and number about twenty; most of the women are of the lower classes, and very poor; among them are some who eagerly listen to the Bible-reading, while others seem afraid of the Name of Christ, and would with very little encouragement spend the whole time in talking on other subjects.

'My second examination passed off successfully last week, and I now hope to be able to visit more houses, for there are many where the women are anxious to be read to, though, as yet, I cannot write of any signs of real heart interest in the Gospel message. Two of the women have little schools in which they teach boys and girls to read the Qorān. One day I was particularly struck with the fact that, as the little pupils were aimlessly repeating the words of the Qorān in a strange tongue (for not one of them could understand a word of the Arabic in which it is written) their attention was really on the story of the blind man I was reading with the women, for in a few minutes they left off rocking backwards and forwards, and the monotonous sing-song ceased; and when I asked one of the girls she gave a very fair account of the miracle.

'One poor woman who was suffering from cancer, and had been brought into Hyderabad to see the doctor, paid special attention to the Bible-reading. The last fortnight of the time she was here I visited her every day, and was always greeted with "Have you brought the book!" However, when the people found the doctors could not cure her they took her back to her village, about thirty miles away. They promised to send word how she was, but I have heard nothing since, and fear the journey proved too much for her, for she was very, very ill.

'A Bible-women has been given to us in fulfilment of the promise made last March by a kind lady at Cambridge. She is the wife of the C.M.S. Catechist, and divides her time between visiting the Zenanas and Scripture teaching in the girls' school; in the morning she goes by herself and in the afternoons with me.

'I cannot close this report without saying how earnestly we pray for a medical missionary here; the need is indeed very great—in fact I never spend an afternoon visiting among the women without wishing I could help them more. Many a time I am asked to give medicine when I am obliged to say "No;" and in most instances a medical man would not be allowed to see the sufferer. But we hope this great need will be supplied next autumn, and that we may have the great joy of welcoming another worker here for the poor Sindhi women. PHŒBE C. BLOOMER.

'HAIDRABAD, *March* 29, 1887.'

The Calcutta Normal School.

We reprint a letter on this subject from the *Indian Witness*, March 12.

'*To the Editor of the Indian Witness.*—I notice a communication in your issue of March 5th from Miss Joseph of Benares, in which that excellent lady makes the statement: "The two Normal Schools in Calcutta and Allahabad are all that belong to English Missions, and they do not offer a sound English education." This is a grave charge to make publicly in a newspaper, and, if believed, must do serious damage to the two schools referred to. Miss Joseph must forgive me if, as Secretary to the Society which is responsible for the Calcutta Normal School, I beg to protest against her statement as unwarrantable, and manifestly not grounded upon any intimate acquaintance with the Institution as it is at present conducted.

'I am glad, sir, of the opportunity which Miss Joseph's assertion gives me of making known, through your columns, what sort of education our Normal School really offers to young ladies in this country, who desire to engage in missionary work in connection with the C.E.Z.M. Society.

'Miss Joseph rightly contends that the three qualifications which Mission Normal Schools should possess are that they should afford a sound English education, with a thorough knowledge of the vernaculars, and a careful religious training.

'Upon examination I believe that it will be found that the Calcutta Normal School possesses these qualifications. We do not profess, sir, in the Normal School to make a great point of our students being particularly proficient in what are called 'accomplishments;' the school exists for a special purpose, viz.: to fit young ladies for *Educational Mission work* (which has to be done mainly in the vernaculars of the country), and all our efforts are concentrated therefore towards that result; we *do* consider, however, that the acquirement of a solid English education is essential, and I believe we are successful in ensuring it. As a matter of fact most of the students who enter the school pass out possessed of the Government Middle Scholarship Certificate, which may be considered as guarantee of a sound, plain English education, while for such girls as seem able to profit by it we have an Entrance Class where they can read to a higher standard still. We do not contemplate requiring all our girls to pass the Entrance examination before they leave the school, but we encourage them to aim at it, and we hope that an increasing number will present themselves for this test as the years go on. All the classes are taught by graduates of the Calcutta University, and there can be no question whatever that the instruction given is firstrate. Although we do not aim at showy accomplishments, *singing* is a part of the regular school course, and instrumental music is also taught to those students who are willing to pay the extra fee charged for it.

'As to the instruction given in the vernaculars, the school has for long had the services of one of the best Bengali Pundits in Calcutta, and I believe the Munshi is also a most efficient teacher. No one, we are confident, who knows anything of the work of the C.E.Z.M.S. will question that its missionaries who have been trained at the Normal School are proficient in the languages in which their work is done.

'The third requisite which Miss Joseph demands in a Normal School is that the religious training should be careful. In this respect I believe the

school is all that can be desired. It has been my privilege to prepare the students from time to time for Confirmation, and I have had the fullest opportunity of knowing what they are when they go out to the field of work. I can only say that I have the greatest reason to be thankful for the truly Christian influence which has manifestly been brought to bear upon the students during their stay in the school, and for the effectual working of God's Spirit in their hearts, which, beginning in their school life, has afterwards made many of them such useful and successful missionaries of the Gospel of Christ.

'I will only add that we have in the school at the present moment English, Eurasian, and Bengali girls, and that *no distinction whatever is made between them*, and also that they certainly do not belong to the class which naturally speaks bad grammar, or through hereditary dulness is incapable of learning, as Miss Joseph seems to imply!

'A. CLIFFORD,
'*Hon. Sec. C.E.Z.M. Society.*
'CALCUTTA, *8th March* 1887.'

Japanese Ladies and their Pursuits.

WE print extracts of letters written from Nagasaki, and from a newspaper published at Tokio, which prove how readily ladies in the Land of the Rising Sun are responding to the influence of Christianity.

The first letter, from Mrs. Maundrell, was speedily followed by the sad news of her death from typhoid fever on March 11th. In her the C.E.Z.M.S. has lost a kind friend. The interest which Archdeacon and Mrs. Maundrell have shown in our work is well known to many of our readers.

'When we came out we heard of many changes in Japanese life, especially in that of the ladies. These changes appear for the most part to be improvements, and likely to work for the advancement of our best objects. We find since our return a far greater accessibility on the part of our Japanese friends, especially the ladies. They seem to enjoy friendly intercourse with us now, such as has seemed in days past quite beyond our reach. You will hear of our working party, which we hope will be the means of introducing us into some of the better-class native families. Just when Miss Harrison arrived we were mourning the sudden death of our Governor's wife, Mrs. Kusaka, with whom, at her own request, I had been reading English twice weekly. She had learned from missionary ladies in Tokio to be quite skilful in various kinds of English fancy work, and she told me she was forming a working party among her friends to teach them the same accomplishments, and would like me and the friend I expected to help her with it as much as we could. The ladies who now come to us are some of the same that we should have met at the Governor's, had Mrs. Kusaka lived to carry out her plan. One of them called and asked us to undertake the working party, which we were glad to do. We have only a few as yet, but have little doubt that the numbers will grow. I was so very glad that Miss Harrison's arrival just at the time enabled us to take up this open-

ing. Small as the occasion seems, it is the first opening of a door at which we have knocked without response till now. We are much pleased with the beautiful box you have so kindly sent us. I have packed up little parcels, which I know will be received with great delight by the families of our native helpers at two or three places near. Will you thank the kind contributors from us for what we shall all find most welcome and useful, and for their kind interest and loving wishes for our success in the cause we all have at heart? We are very thankful for the commencement of a C.E.Z. Mission side by side with our C.M.S., and earnestly hope for a rich blessing.'—*Letter from Mrs. Maundrell, Jan.* 24, 1887.

'The box of presents for the Japanese girls came last Friday. The bags filled with thimbles and scissors are particularly useful. The girls in Mrs. Goodall's school, and the Japanese ladies who come to our working party, will be glad to have them. It is wonderful how much was got into the compass of your box, and, as we unpacked the various contents, we thought much of all the loving interest of those who had sent them.

'Mrs. Goodall's eleven girls came here for a Christmas tree; they are such nice girls. The same evening we had the catechists and their wives and little children to supper. Each one was supplied with a tray full of cakes, sweets, and oranges. What cannot be eaten at the time is always wrapped up and taken home. It is considered bad manners to leave anything, and yet there is always provided far more than one can eat. It was such a happy evening. The Bishop spoke in English, and the Archdeacon acted as interpreter. I have made two calls with Mrs. Maundrell on Japanese houses; we always take off our shoes at the door. The interest in our work increases. We expect to have a growing number of our ladies at our working party. The ladies who attend it come to learn knitting and crochet; they like to make useful things. They come twice a week at 2 P.M. At 3.45 tea *à la Japonaise* is brought in. It consists of tea without milk or sugar—rather bitter—in small cups without saucers. Then the Archdeacon reads and explains a short passage in the Bible, and offers prayer. Though they are all heathen ladies, they listen most attentively, and often assent to what is said. They seem most ready to receive a new religion, it appears to me, *with their own*, though it is a different question altogether when it comes to giving up the old belief. They have such bright, pleasant faces, and their manners are charming. I long to be able to speak to them. At our working party the Dictionary lies on the table, and, with the aid of Mrs. Maundrell and of it I can just manage to teach a pattern. They are very intelligent, and learn so quickly. One lady is knitting socks, another a baby's hood, a third a shawl, and a fourth a Tam o' Shanter cap. Wools are very acceptable, and working materials and patterns. Fancy work they do beautifully; it is the useful work they are eager to learn.

'I like the climate here so far, it is similar to England, but not so cold, though in the house it feels colder, as the houses are slightly built, more for summer residences. Christmas Day was very bright and cold. The view is lovely: the harbour right in front, and the various ships so pretty. The trees are mostly evergreens, so that though we are in winter, and having cold weather, it does not look quite so wintry as in England.'—*Letter from Miss Harrison, Jan. 19th*, 1887.

The following extracts from an article by the Rev. H. J. Foss, in *The Grain of Mustard Seed*, Jan. 1887, give the ideas of a Japanese Professor of the University of Tokio on Female Education :—

'In the *Romaji Tasshi*, a newspaper published at Tokio, under the auspices of the Romaji Kai, an association for promoting the use of Roman letters in writing the Japanese language, instead of the Chinese ideographs, there has been published a long article (Sept.-Oct., 1886) by Mr. M. Toyama, showing the imperative necessity of having high schools for the ladies of Japan, and recommending that the help of European Missionaries should be asked.

'It may be interesting to readers of *The Grain of Mustard Seed* to see a translation of part of the end of this article :—

'"Perhaps some of the Missionary body, when they hear my arguments, will say as follows : 'No doubt there would be many advantages in giving much attention to the education of Japanese ladies, but we have not come to this country as schoolmasters, but as preachers of Christianity, and so it would never do for us to put our whole strength into female education as you wish.' Be this as it may, I cannot help thinking that persons who hold such an opinion do not yet know the right way to promulgate doctrine. It must be granted of course that if those who came here to propagate their religion were to turn their special attention to education, it would at first appear as if they had lost sight of their great object ; but the truth is that if our friends, the Missionaries, wish to disseminate Christianity, there is no plan comparable to that of getting the whole female education of the higher classes well within their grasp. I do not know how it might be if it were simply a question of multiplying the number of those who receive Baptism, and put up a signboard styling themselves Christians ; but if the Missionaries desire to swell the ranks of those who should be sincere and thorough Christians, a far better way than running about the country and preaching sermons the reverse of weighty, will certainly be the plan that I recommend, namely, in all kindness to carry on education, and meanwhile to lead the pupils to imitate the behaviour of Christians, to admire the loving ways of Christians, and step by step, by the influence of daily instruction and close intercourse, to bring them gradually to join themselves to the Christian body. It is surely far better to make people see Christianity than to make them hear it. Again, if you wish to change the religion of any country in the world, there can be no better plan than first to reform the women of that country. It is far easier to take captive the women than to catch the men, and so it is better to labour for the former than for the latter. And then after you have once got hold of the women, it will be an easy task to get hold of the men. Even if we speak of the Europeans themselves, and their devotion to Christianity, there is no doubt that from the very earliest times a very great deal has been dependent on the influence of women. And we may add that it is very seldom that the religion believed by the mother is not also that held by her children. Once bring the women of our country to be Christians, and it is quite certain that their children, whether they receive Baptism or no, will grow up Christians in heart."'

A Call from Fuh-Ning-Fu.

IN this day of opportunity the earnest cry, 'Come over and help us,' seems occasionally to lose force by repetition. But we print two letters from Dr. and Mrs. B. Van Someren Taylor, which deserve and will reward attention, believing that they will at least elicit praise to God that He has opened a new door for women's work, and prayer that it may be entered speedily and effectually.

'FUH-NING-FU, FOOCHOW,
'*28th January* 1887.

'To the Secretary, C.E.Z.M. Soc.

'DEAR SIR,—I take the liberty of writing to you as the Secretary of a Society which has done much for the extension of God's kingdom in heathen lands on behalf of this corner of the vineyard.

'We have here a very promising field, but too few workers for it.

'When I came here, three years ago (the first foreign lady), I was looked upon with much curiosity, and a long time elapsed before I could assure the women that I had really come for their good. Some time after my arrival I was joined by an earnest native Bible-woman from the Foochow C.M.S. Training School, and since then we have been gradually making our way into the homes of the women, and, I rejoice to say, with very much encouragement. We are well received everywhere, our message is gladly listened to, no rudeness or opposition has ever been shown us. As the women here do not go out much, the difficulty arises, How are we to reach them? I opened a class for them in my own house, but very few came; their small feet, their custom of keeping so much secluded, makes it almost impossible that they will come to learn. The only way to reach them is by house to house visiting, and to effect any good by this requires all one's time to be devoted to this work alone. Visiting what we would term one house literally means going in amongst twenty to thirty women, so that hours could be spent in one house alone.

'My object in writing is to ask if you could send us some one to help in this work. We much need one who would be free from the care of wifely or motherly duties, so as to give all the time specially to visiting the women.

'There is a large field for work, and at present we have only two Bible-women, Mrs. Martin, and myself. Mrs. Martin, the wife of the pastor, has charge of a boarding-school for girls and Christian women, so that her time is fully occupied; thus visiting the women is restricted to myself and the Bible-women.

'We have also just received a grant from the C.M.S. for the erection of a ward for women in connection with the hospital under my husband's care. For this also we will require help—some one to assist in teaching those who are in, and, to judge from the past, this will be most encouraging work.

'I need not do more at present than lay before you our great need of workers. Here is a new field, no opposition, the women receive us gladly and listen to our message, but we are so few in number that they cannot all hear. There is one part of the city still untouched, where we really have not had time to go to visit. We have open doors, and splendid opportunities for teaching, if we only had the workers. Can you not send us one or two ladies who would give all their time to visiting amongst the women? Our hearts are saddened when we

see so much ground untouched, so many women who have not yet heard our message, and all needing to be taught.

'Might I beg of you to bring our great need before those who can give us help? I shall be glad to give any information regarding the place or the work that may be needful.

'May the Lord of the harvest hear our petitions for more labourers in this portion of His vineyard!

'Trusting you will excuse this brief but earnest appeal.—Believe me, dear Sir, yours very sincerely,

'CHRISTIANA TAYLOR.'

'FUH-NING-FU, FOOCHOW,
'*1st Feby.* 1887.

'MY DEAR SIR,—The fact that the C.E.Z. Society has just sent two agents to Foochow induces me to lay before you the great and pressing need of one or two ladies to assist my wife and Mrs. Martin in their work amongst the women of this city of Fuh-Ning and the surrounding districts.

'Fuh-Ning is a prefectural city, with a population of about 10,000 people, situated about four days' journey from Foochow.

'It was opened as an out-station in the year 1875. In 1882 the Rev. J. Martin and myself came to reside here permanently.

'The only foreigners who reside here are the Rev. J. Martin and myself, and our wives, and though we all engage in mission-work, yet we feel that there is plenty more to be done, and are all anxious for more labourers to come and help us in our work.

'Let me draw your attention to what I beg to urge as favourable aspects for work in this city. Although the journey from Foochow to this place is not as comfortable as travelling at home, yet when one arrives here all discomfort is at an end. I can assure you that my life here is quite as comfortable as my life at home would be. We really have to undergo no more hardships than we would have to undergo at home. I mention this because sometimes people hesitate about taking up work like this, as they fear that they will not be able to undergo the discomforts and hardships which they think await such a life. They may exist elsewhere, they do not exist here.

'We reside permanently in the city, and have the work at our hands.

'Though we reside in the city, yet we have on the whole enjoyed good health.

'This is due to the fact that this city is situated about three miles from the sea, so that we have a good sea breeze to brace us up, and also it is due to this being, for a Chinese city, a very clean one. One does not often meet with those odours which cause visiting in the houses to be followed by a headache and ill-health.

'Then, as you will learn from my wife's letter, the people are exceedingly willing to allow us to visit them. They offer little if any opposition to listen to what the foreigner has to say to them, and the ladies, when visiting, are asked to return, not merely because it is polite to do so, but because they really wish another visit to be paid to them.

'I am just arranging about the purchase of the house next door to this, in order that it may be used in connection with my hospital as a women's ward, and I hope that it will be a fresh field for mission-work.

'Now I am quite sure that you will give this letter your careful consideration, yet it is just possible that you may say that you get so many letters similar to this asking for labourers, and though you would most willingly comply with it if you could, yet you cannot because you have not sufficient funds.

'If you feel that for this reason you cannot at present listen to us, may I ask you to let our wants be known through your Journals; may be it will fall into the hands of some one who has funds.

'I shall be happy to correspond with any such one, to answer any questions that may be asked.

'Let me, however, beg of you not to hold us out no hope.

'Some time ago I sent home to Mr. Eugene Stock a photograph of my hospital and house, and the Rev. J. Martin sent one of the city. These Mr. Stock will let you see.

'I have asked Miss Newcombe also to write to you on this subject.—Yours very truly,

'B. VAN SOMEREN TAYLOR, M.B.,
'Medical Missionary of Church Missionary Society.'

Home Items.

IT is with profound emotion that we receive just as we are going to press the tidings of the sudden removal from our midst of Miss Bowles, of the Alexandra School, Amritsar. We must reserve fuller details till our next Number. One who knew her well has kindly sent us the following brief notice.

'CALLED—CHOSEN—FAITHFUL.

'These are the words which rise to the mind with the thought of our dear friend called to her heavenly rest at Amritsar, on May 20th, after a brief day of fifteen months in the mission field.

'"It has been the happiest year of my life," were her own words with reference to it, and those who saw her in her work say how her bright face and happy expression told the same tale.

'But Miss Bowles was not new to the Master's service. For many years she went about in her quiet English home, known to all for her whole-hearted, earnest consecration to her Lord, and her faithful, loving efforts to lead others to Him.

'Few guessed that while her whole energies were given to the daily occupations and interests of home life, her thoughts were more and more turning towards missionary work in India. If there was one lesson which her words and example taught more strongly than others, it was the importance of taking up the daily round of plain duties appointed by God's providence, and leaving the ordering of our lives to His guiding hand.

'Meanwhile she was steadily preparing herself for what might come, working hard at Hindustani, and drawing others to share her own deep interest in Missions to women in India.

'At length the call came. God's own hand gently severed the home tie which she would have never lightly broken. *Then* there was no hesitation. A few weeks saw her on her way to take the superintendence of the Alexandra School for the daughters of native Christians at Amritsar, a post for which both her natural gifts and past training seemed to have specially prepared her. She fitted into her place at once with the true missionary spirit which is ready to love and seek and labour over each soul for whom Christ died, whether one of her own special "girls," or a sweeper in the compound, who might be willing to listen to the message. And we at home rejoiced in her work, and looked forward to much usefulness, sharing her own feeling, that though the "next step would probably be to the heavenly home," there would be many years of labour first.

'But the Master Himself saw differently. On May 14th Miss Bowles was laid aside by what seemed a simple attack of fever, for which a week's complete rest would suffice. On the 19th pneumonia developed in one lung,

and for the next twenty-four hours she knew the end was coming, and was allowed to give that strongest of all testimonies to the all-sufficient Saviour—perfect peace in the certainty of approaching death. She spoke of the nearness of Christ, of her own happiness in missionary work, and quoted the line of the hymn, "Soon and for ever the breaking of day." And of the old, simple verse, "Him that cometh to Me I will in no wise cast out," she said "It is my favourite text in all the Bible."

'And then came the peaceful end, and our friend is laid in a quiet resting-place in a far-off land.

'What next? The answer seems to come in the words of Christ—

'"Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."'

2. The exhibition of articles sent in for the C.E.Z.M.S. prize competition took place in Morley Hall, Regent Street, on June 14th and 15th. In the unavoidable absence of the Countess of Darnley, Lady Kathleen Bligh presented the prizes to the successful competitors.

In Class I. the number of dolls contributed for our mission schools was most encouraging. The three prizes were awarded to the working parties at Settle, Harrow, and Feltwell.

In Class II. two exquisitely dressed long-robed baby dolls, sent in respectively by Miss Chase and Miss Krehl, were considered by the judges equally deserving of the prize offered by Miss Burton of Tunbridge Wells. To meet this difficulty, Mrs. Pratt kindly gave another prize of equal value. Amongst several dolls in this class which excited general admiration, a very large one sent in by Mrs. Bousfield was highly commended.

A Wâtteau shepherdess, given by Miss Cooper, gained the first prize for dolls in fancy costume. Miss Krehl contributed two Italian peasants: one was awarded a second prize, the other highly commended.

The prize offered for a doll dressed as an English child was well and largely contested. The first prize was assigned to Miss Arthur, the second to Miss Quarterman, while three others were highly commended.

Miss E. Moore gained the prize offered to competitors under fourteen years of age.

The prize offered to members of the Y.W.C.A. was awarded to Miss A. Cheney. A doll contributed by Miss Grace Peacock was highly commended.

In Class III. a beautifully dressed little doll sent in by Miss Spurgin gained the prize.

In Class IV. one set of diagrams was sent in, and received the prize on its own merits, though there was no competition.

Two maps only were sent in. The one by Miss Rachel Powell well

deserved the prize; the other cannot be passed without honourable mention.

We must acknowledge very heartily the kind help and support of many friends, especially of Mrs. Malahen, who superintended the arrangement of stalls and tables; and of Mr. Arkwith, who took photographs of the principal dolls, and of the exhibition, with the ladies who were in charge of the stalls. These photographs can be obtained on application to Miss Greene, *Oriolet, Loughton, Essex*, price 1s.

We are requested to announce that a carefully packed box containing fifty beautifully dressed dolls will be sent to any part of England for sale or exhibition at bazaars for the C.E.Z.M.S., on application to M.A.E.W., *Bramford, Ipswich.*

3. As we go to press an urgent letter reaches us from Rev. F. E. Wigram, dated Foochow, May 3d, in which, after pointing out all the needs of Fuh-Ning-Fu (see p. 215), and Kucheng, he adds, 'I do earnestly trust that the Lord will enable your Society to send out and occupy these two stations promptly.'

4. A Meeting for Prayer and Praise, open to all friends, will be held (D.V.) at the Society's House, 5 Maresfield Gardens, on Monday, July 25th, at 3.30.

5. *Painting Union.*—Subject for July-August, 'The entrance into the Sheepfold.'—St. John x. 1.

6. At the request of the C.M.S. Union for Cambridgeshire, Beds, Herts, and Hants, the Rev. Francis Bourdillon has drawn up a useful little leaflet, containing on one side 'Hints to call forth Prayer on behalf of Missionaries,' on the other 'A Prayer for Missionaries.'

It can be obtained of Messrs. Dickeson & Stewart, 4 Queen Victoria Street, London, E.C., 1s. per 100, 4s. per 500, 7s. 6d. per 1000, carriage or postage free.

7. *Our Working Parties.*—From want of space the usual paper on this subject is omitted, but all workers are reminded that supplies for the packing-cases sent to India will be needed during August.

Foreign Items.

NORTH INDIA MISSION.

CALCUTTA.

'*Sharing Happiness.*—The boxes with the prizes for the little ones and the lovely things for the sale arrived on Friday, and we had great excitement over the unpacking on Saturday. It is so pleasant that a school of English girls should share their good things with their sisters here. I was much touched by a question that was put to me last week when I had been speaking of the love of God for all His creatures: "If God loves us *all*, how is it that He gives you so much and us so little happiness?"

'Surely He means us to share our happiness with them. The games and other things sent for my girls are most acceptable. It is kind of friends to think of them. I wonder if I might say how much we should like a new set of Badminton? They do not manage tennis so well, as our ground is small.'—*Miss Hunt, December* 1886.

BURDWAN.

'*Girls' School Prize Distribution.*—The fifth annual prize-giving of this mission was held in the compound of the Zenana Mission-house on Saturday, January 29th, at 3.30 P.M. By an early train a few friends came up from Calcutta to help and share in the day's pleasure; others would have come, but engagements prevented them doing so.

'Flags, flowers, and a large *shamiana* were kindly lent to us by the Honourable Bass Behari Kapur and Mr. H. Reily, under which the girls mustered between two and three o'clock.

'A school was opened at Kanchanagar on the 13th of December. At present the attendance at this school is small, but as the village is large, and the Babus are apparently glad to have the school, there is much hope that the numbers will soon increase.

'The Commissioner of Burdwan, Mr. J. Beames, kindly presided at the distribution, and the prizes were given by Mrs. Skipwith Tayler. Great regret was felt that Mr. Skipwith Tayler, Judge of the Burdwan District, was not present, as he would have been had not an engagement called him to Calcutta. This regret was the more felt, because Mr. and Mrs. Tayler leave India finally in the month of April. They will be greatly missed, because they have made themselves esteemed and valued by the people of Burdwan.

'A marked feature of the meeting was the large attendance of native gentlemen, whose presence was cordially welcomed. The programme of the afternoon was begun by two little girls presenting bouquets of flowers to Mrs. J. Tayler and Mrs. Beames, after which the Lord's Prayer was repeated in Bengali, and the hymn "There is a happy land" sung (also in Bengali) by the children.

'Major Scott, who kindly came from Echalpore for the occasion, then read the yearly report of the schools, after which the children of Bara Bazaar and Noskardigger schools sang the hymn, "Canaan, bright Canaan," the verses being sung alternately by the schools and unitedly in the chorus.

'Two little girls of the Royan School then recited a short Bengali poem called "The Pigeon," and the children of the school sang together "The Lord our Leader." This was followed by a little girl of the Bara Bazaar School repeating in English "We are Seven" very accurately and well, and then all

the children of the same school repeated in English "There is a green hill far away."

'Several other recitations followed. One that gained particular applause was a dialogue in Bengali by two little boys, representing father and son, the father reproving the son and giving him advice in grave, serious tones, and both using their little hands with such droll and graceful movements. The last piece, repeated by the children of the Bara Bazaar School, was "The Storm," with action, clattering of the feet giving a capital imitation of near and far-off thunder. After this, Major Scott gave a short and excellent address. He said he had been invited to speak on this occasion, but had hesitated as to whether to accept or not, doubting his qualifications for the work. The sight of so many children of this country assembled together he felt to be a very interesting one, and it reminded him of a remark made one day by a native gentleman, to the effect that it was not a hundred years ago that their children knew nothing of the geography and history of their own country, and now how widely education is spreading. Such a sight as the present suggests the question, Why is it that English ladies leave comfortable homes and come out and labour here? He of course could not say what reasons the gentlemen of India assign in answer to such a question; certainly they could not suppose they were sent out by Government like himself, nor yet could they, he should think, suppose that they came for worldly fame; no, for neither of these reasons; but they had come because they realise before God that they are debtors to the women of India, and seek to follow in the steps of their Lord and Master, who ministered to others, and to be witnesses for Him. Major Scott then illustrated a true missionary's motives and reasons by the life of St. Paul, pointing out that in the former part of his life St. Paul had persecuted the disciples of Christ for righteousness' sake. He then, sketching the story of the conversion of St. Paul, showed that this great missionary learned through God's teaching that true righteousness was "repentance towards God and faith toward our Lord Jesus Christ." St. Paul was a leader of men, in descent untainted, skilled in the knowledge of the law, and when by revelation he learned of a salvation which is both full and free, his heart became filled with the earnest wish to tell others of the same, and he felt that he was a debtor to all men, for God's gospel is "the power of God unto salvation to every one who believeth." And in the same way in the present day there are those who feel they have a debt of love to pay to those who are ignorant of this gospel, to help them morally, and to seek to lead them unto light. The gentlemen present might not agree with all he said, but he believed that their presence proved that they gave honour to those ladies who had thus come out to this country to help the women and children of India.

'Mr. Beames rose, thanked Major Scott for his address, and remarked that having been only a short time in Burdwan he had not become acquainted with the details of the work. He must say that he would like to have seen more progress in the way of a far larger attendance in the schools, and more ready payment of fees; as he considered it a duty to pay for his own children's education, so he considered the gentlemen of this country should look on the payment of their children's education in the same light. Self-government is much aspired to in this country in these days, but to fit men for this responsibility there must first be a training of heart and character, and here comes in the need that they who will be the mothers of the sons of India should be trained and guided in heart and mind. In the Crimean war, on some critical occasion the Russian troops were drawn up for action; they were brought up to the field in perfect

order, and took their stand in perfect precision, but the English troops coming up quickly ran in and cut them to pieces. These Russians had been excellently drilled on parade ground, but were not fit for the heat of action. So must it be with those who have only the head-learning of college life, and have missed the training of heart and character which is needed for the action of life. To those who come out to this country with the desire to help in this work of training the hearts and minds of those who will be the mothers of India, they surely owed a debt of gratitude. He sincerely hoped much good would be done by them.

'Sojini Kantho Babu returned thanks to Mrs. S. Tayler for being present to distribute the prizes, and to Mr. Beames for presiding at the distribution, which was seconded by the Rev. J. Bhattarcharjee, who in a few excellent words pointed out that it was indeed their duty as natives of the country to do all in their power to aid and help forward the work of Christian education in India.

'The prizes were then distributed to the several schools, and "God save the Queen" was sung. — *Reprinted from the Calcutta C.M. Gleaner, Feb.* 1887.'

KRISHNAGHUR.—'*Cast thy bread upon the waters.*'

'The past week has seen a few of the Master's servants endeavouring to follow out this precept in one little portion of His great harvest-field. The opportunity for so doing has been grand, and one of an exceptional kind. The Rajah of Krishnaghur was married last Friday; for three days his grounds have been open to the public, and theatres and dances have been the daily programme. As he is quite a little king over the district, his marriage is thought much more of than were the jubilee festivities of the preceding week. Indeed, some of the poor ignorant people had no idea why all the houses and streets were illuminated at that time. Others thought that the Prince of Wales must be coming again. However, on this occasion there was no mistake as to the hero and heroine of the day. Hundreds streamed in from all the districts round, some walking over thirty miles. Decrepit old men, learned-looking pundits, college students, and innumerable little boys swelled the throng. Few women were to be seen amongst them, the roofs of the Palace being reserved for them.

'About five o'clock during these three days, Miss Bloud, Miss Keys, and I drove down to the Palace, and distributed altogether 2546 tracts, Hindu and Mohammedan. We also sold 69 Gospels, and 3 copies of the Psalms. Some people said, "You are only selling them to get money. If you want us to embrace your religion, why do you not give us your Bible?"

'Miss Bloud pointed out to them that if they paid for the portions they would value them all the more. They were sensible enough to agree with this, saying "Yes, yes; it is true."

'Some asked for special tracts about their gods. One about Juggernath was in great demand, also one entitled, "The Earthquake of Benares." This latter refutes the idea that the sacred city of Benares is built on Siva's trident, and consequently can never be moved—the convincing proof of the error being shown in the event of the earthquake of July 1885. Surely there must be a remarkable change of feeling taking place in the minds of the Hindus, that they should ask for tracts which condemn their heathen superstitions and practices. We distributed most of the tracts on the evening of the wedding.

'Arriving at the Rajah's house we drove in at one of the gates, and in a few minutes were surrounded by a crowd. Arms and hands were thrust in

upon us to such an extent that it was difficult to supply the tracts fast enough. In the midst of the general clatter of a foreign tongue the cry of, "Give me! give me!" arose now and then from some little fellow who was anxious to air all the English he knew. Our coachman stood on one of the steps of the carriage, manfully doing his part to keep off some of the young urchins, at the same time helping to give away tracts, telling the people they were "good words" (he is a Mohammedan). Two native policemen also tried to do their part, but as they inspire little of the awe with which a constable in the streets of London is regarded, their efforts were comparatively futile. In the space of an hour 1800 tracts had been given away, four or five of which were torn up and thrown into the carriage. The stars were out before we left, and the illuminations had begun. Two huge peacocks, made of coloured paper, with framework of bamboo, were paraded about. One of these was the royal carriage to convey the Rajah to the house of his bride.

'Driving out of one of the gates, we stopped a short time at another entrance, having six Gospels left, and not wishing to return home till they had been sold. Our Master's words, "According to your faith be it unto you," were ringing in our hearts, and we had the faith to believe that these six would be sold, and they were. Though every one seemed now too much in a hurry to take any notice of us, as it was getting late, and the grand procession was expected shortly to pass through the gates, yet one here and another there stopped on their way, attracted by the cry, "Jesu Christe boc—bhalo kota ek poisa-Kabul" (Jesus Christ's Book, good words, one pice only). Before we had left the long street of Krishnaghur called the Bazaar, most of the shops being here, all the Gospels were sold, and we returned home with hearts full of joy and thankfulness that our Master had so manifestly been present with us, and inclined the hearts of these poor ignorant people to desire His Word. Will dear friends at home pray that this precious seed, which has been cast upon the waters, may indeed be "found after many days," and that our God will fulfil His own promise, "My word shall not return unto Me void, but it *shall* accomplish that which I please, and prosper in the thing *whereto I sent it*"?

'I think we owe a debt of gratitude to our mission horse Goliath, a fine old fellow; he is said to have played a part on the battlefield. His bones tell of plenty of hard work; but he has plenty of muscle yet, and answers well to his gallant name, being over sixteen hands in height. Not many horses would have kept so quiet in such a crowd.'—*Letter from Miss Thorp, March* 1877.

MIRAT.—*A Missionary's Birthday Treat.*—Miss Selma Hœrnle, who is in England on furlough, sends us extracts from a letter which she has received from Miss Strœlin, adding some explanatory notes:—

'*February 27th*, 1887.—My birthday this year was celebrated with great splendour. At 6 o'clock in the morning all our teachers came to the verandah in front of my bedroom and sang in Hindustani some of our beautiful German hymns, appropriate to the occasion, after which each presented me with a plateful of sweetmeats, and Sophy Andrew and Roberta gave me besides a good quantity of crochet and tatting edging, worked by their own hands.

'In honour of my birthday I had projected a treat for our teachers, *i.e.* a picnic to Sirdhana. [This is a beautiful estate in the vicinity of Mirat, and used to belong to a grand native princess, who is now long since departed, but whose palace, together with other interesting relics of her grandeur and singular character, still

remains.—S. H.] All went off well. We went from here at 9 A.M. in two carriages, into which were packed five teachers, four children, Miss Cummings and my humble self! We feasted on curry and rice, buns, bread and butter, tea, plumcake, etc., and had a very nice and delightful day, which all the teachers enjoyed.

'This year I had again the "German Christmas treats" in our bungalow, as the Pundit had given me to understand that the children greatly preferred it to the treats given them in the separate school-houses. Everything was very nice. I had two treats, having two schools together each time. The children enjoyed themselves thoroughly. Your sister-in-law with her children came to see it, also Mr. and Mrs. Chatterji with their little boy. [Mr. and Mrs. Chatterji are a Bengali gentleman and his wife, who live in Mirat in European style. He has, I believe, adopted one of the advanced creeds of Hinduism, and his wife is one of our very promising Zenana pupils, whom we also instruct in English.—S. H.]

'Our old *real* Christmas-trees I have now planted in tubs; they stand before the house, where they look beautiful, and now they can be used every year for the Christmas treat without much trouble. But I had a great deal of difficulty with the candles, and I would therefore in good time provide for next Christmas. So may I ask you to see that we get, by some means or other, 500 *good real wax candles*. [If any kind friends will give contributions towards purchasing the above wax candles Miss S. Hœrnle will be very happy to receive any such sums, addressed to her at No. 5 Maresfield Gardens, Hampstead, N.W.—S. H.] One kind lady who had been at our Christmas treat of 1885, Mrs. Crowdy, sent from England by post a parcel of dolls, needlecases, and other gifts. [A bright example for the other Mirat residents, showing a kindly interest in our work, and friendly remembrance when far away.—S. H.] Through Miss Cockle I received a goodly number of dolls, but not one too many; of the 170 sent, only about thirty-five or forty were sold, all the rest were distributed at the Christmas treat.

'Mr. Wigram and his son paid us a very nice visit, which I enjoyed very much, but it is impossible, from want of time and space, to give you a detailed description of it. On Epiphany Day I gave a tea-party to about twenty native Christian women; of course our teachers were among them, as well as all the catechists' wives, etc., with innumerable babies. They all got some plumcake which had been sent to me for mission use by one of the station ladies, and all were very much interested in the card "A Plea for Missions," which your little niece Hildegard had worked, and which I explained to them.

'In honour of the Queen's Jubilee there were grand illuminations and fireworks. The mission compound had 2000 little oil lamps, and the school children received sweetmeats from Government.'

Praise and Prayer.

PRAISE.

1. For blessings on the Medical Mission at Amritsar.

2. For open doors in Karachi, and the supply of native assistants. (See Miss Condon's Report, p. 204, and Miss Carey's Report, p. 207.)

PRAYER.

1. For a successor to Miss Bowles at the Alexandra School.

2. For volunteers for Fuh-Ning-Fu and Kucheng. (See Home Item No. 3.)

INDIA'S WOMEN.

VOL. VII. SEPTEMBER—OCTOBER 1887. No. 41.

'Behind and Before.'

THE tender light of home behind,
Dark heathen gloom before;
The servants of the Lord go forth
To many a foreign shore:
But the true Light that cannot pale
Streams on them from above,
A Light Divine, that shall not fail—
The smile of Him they love.

The shelt'ring nest of home behind,
The battle-field before;
They gird their heavenly armour on,
And seek the foreign shore;
But Christ, their Captain, with them goes;
He leads them in the way;
With Him they face the mightiest foes,
With Him they win the day.

The peaceful joys of home behind,
Danger and death before;
Right cheerfully they set their face
To seek the foreign shore.
For Christ has called, and His dear word
Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
They seek the 'other side.'

A wealth of love and prayer behind,
Far-reaching hope before;
The servants of the Lord go forth
To seek the foreign shore:

And wheresoe'er their footsteps move,
That hope makes sweet the air;
And all the path is paved with love,
And canopied with prayer.

Christ in the fondly loved 'behind,'
Christ in the bright 'before';
Oh! blest are they who start with Him
To seek the foreign shore!
Christ is their fair, unfading Light,
Christ is their Shield and Sword,
Christ is their Keeper, day and night,
And Christ their rich Reward!

SARAH GERALDINA STOCK.

Achsah's Request.

By the Rev. W. G. BURROUGHS, M.A., *Minister of the Mariners' Church, Kingstown.*

JOSH. xv. 19.

AN Old Testament story, indeed, but full of New Testament teaching of most practical bearing upon our own spiritual life; surely it is also of ready application to those far-off sisters in other lands who so little know of access to a heavenly Father in the attitude and words of this passage, 'Give me a blessing: for thou hast given me a south land; give me also springs of water,' and so little of the blessed result of the child's request offered, heard, and responded to—'And he gave her the upper springs and the nether springs.'

Let us look for a moment at the story itself in its simple details—one of those not infrequent cases which we should never find unless we were prepared to let no chapter of our Bible, however unpromising at first sight, pass without its own special study.

Kirjath-sepher (*i.e.* 'the city of the book') was one of those strongholds of Canaan which had some time before been captured by Joshua (*cf.* chap. x. 38, xv. 15) in that series of onward marches and glorious victories which signalised his entrance into the Promised Land. But, by some mischance, the old city was re-taken by the Canaanites. Perhaps they set greater store on this ancient town, and on the records and treasures

which gave it its second name; perhaps Caleb was so busy aiding in the arrangement of the land that he forgot to carefully guard his own territory,—we cannot assign the reason, but the fact is here set down—Debir, or Kirjath-sepher, became once more a stronghold of the Canaanite power, of all that opposed the possession of the land for Jehovah, His people, and His service.

May we, dear reader, for a moment turn aside to pick up a byway lesson, telling how unsafe it ever is, and must be, to regard a conquered sin as entirely lifeless and harmless? Our Kirjath-sephers can be marked on the map of our spiritual experience, places where once self and sin had their fortress, but which, by the grace of God, have been won for Christ, 'occupied' for Him. Well, 'Let us not be high-minded, but fear;' a Debir revolt is not impossible; Kirjath-sepher may be the point of successful assault by a Canaanite foe, who is never dead, who at best is only 'bruised' (Rom. xvi. 20). 2 Peter ii. 20-22 is a scathing rebuke to those who allow themselves to think that where now grace abounds sin may not, if unwatched, again abound also. Remember, though we may be 'dead unto sin,' yet sin is never dead; it lives in our old nature still—the 'root of bitterness,' though by grace lopped of every upgrowth of branch; lives on,—ay, and, unless we 'take heed,' it will again 'spring up and trouble us, and thereby *many* be defiled' (Heb. xii. 15).

But let us return to our story. Caleb longs to possess once more his former inheritance. Age and infirmity may well have forbidden the old man to don his armour as in years gone by, and to win the battle of the Lord, so he makes a proclamation that if any younger and stronger man shall undertake the big task for him, he shall be well rewarded (ver. 16)—he shall possess the dearest treasure that Caleb has to bestow. Our story is a romance of Scripture narrative. Caleb's nephew Othniel undertakes the work, with what danger and difficulty who now can tell? But he wins the day—the rebel warriors are hurled from the ramparts, the banner of Jehovah is again displayed on Debir's walls—Kirjath-sepher is won; never, never again to be lost! The old man keeps his word, and Achsah leaves her father's home to 'find rest in the house of her husband.' But Caleb gives more than he had promised, for with his daughter he gives a portion of territory, chosen by himself, we know not why, and we know not where; all we *are* told is that it was 'a south land,' *i.e.* sloping towards where the sun's heat would be most powerfully felt, and withal (apparently) devoid of means of needful irrigation.

Here the young couple were 'to begin life,'—here, where circumstances seemed to render the cultivation of their 'field' specially arduous. What

shall they do? Can we not fancy the debate in the little new tent pitched in this 'south land'? Achsah had had too many solid proofs of her father's love to doubt it now. Nor can she doubt his wisdom. He who with Joshua had ruled all Israel so wisely and so well could not be mistaken when arranging about *his own child!*

Shall they leave this shadeless land to run to waste, and appropriate some other untenanted corner? No; she could not so wound her father's heart! Shall they ask him to take back his gift, and from his wide possessions give them a place more suited, as they think, to their powers and requirements?[1] Nay; this would be to question and dare to revise his plans, who doubtless knew better than they what was best. They resolved on this: his own child would ask him to give what would make his own gifts precious and more profitable—and forth she goes to meet her father. As she draws near she humbly alights, and with no less lowliness than confidence approaches Caleb. His first greeting is full of encouragement, like the holding out of the golden sceptre to the shrinking Esther (Esther v. 2), 'What wouldest thou?' Then follows her simple and suggestive prayer, with its recognition of what her father had given; its argument that *just on that account* she needed not something *else*, but something *more*—'For thou hast given me a south land: give me *also* springs of water.'

The answer came so readily, so speedily, that the one verse is made to hold request and response—'And he gave her the upper springs and the nether springs.' Was this all she asked? I am fond of thinking that it was even *more* than all—that she asked for the upper fountains, and he, of his own free will, of 'his royal bounty,' like Solomon (1 Kings x. 13), gave the lower also.

Need we follow our little tale beyond what is written? It is of necessity that that south land became henceforth a very 'garden of the Lord.' Now that springs of water sent through it their fertilising streams, its very southward aspect would tend to its greater fruitfulness. Likely enough, in long-after days, when old Caleb had gone to his grave in peace, his child rejoiced in the love and wisdom which had planned so happily for her comfort, and had in response to her request crowned her lot with every needful 'blessing.' Surely we may say of this, as of another family story, 'which things are an allegory' (Gal. iv. 24). For ourselves, we may gather a lesson or two.

1. Our 'field' is given us by our Father. He has every possible place and position at His disposal, but 'He divideth to every man

[1] Verse 18 reads as if this had been her first thought, but on further deliberation Achsah will be herself the petitioner, not her husband, and she will not ask another 'field,' but 'a blessing.'

severally as He wills' (1 Cor. xii. 11). It will take much from the heaviness of the 'burden,' reader, if the margin of Ps. lv. 22 reminds you that that burden is really the 'gift,' that which God in most wise love and in most loving wisdom has *given* you (*cf.* John xviii. 11).

2. The recognition of this fact may encourage us in prayer concerning the place and position in which we find ourselves. Ours may be 'a south land' by reason of the sun of prosperity long shining upon us, or because of the sun of adversity 'smiting us by day'; it may be a specially trying 'field,' because of a world's persecution, or loneliness, or special difficulty. Who knows, except just yourself, reader, and your dear Master, how truly you can take up Achsah's words, 'Thou hast given me a south land'? Well, 'bring it to the Lord in prayer;' 'cast thy *gift* upon the Lord.'

3. And for what mayest thou ask? I doubt much if it is either safe or happy to pray much and anxiously for another 'field.' If you are *quite sure* of His love and wisdom, quite sure that He cares for you, and has placed you just where you are, then Achsah's prayer is safest and best—'Give me springs of water,' grace to fertilise this trying position. God can do for His child what Caleb did for his daughter. This prayer will surely be responded to. 'He gave her the upper springs and the nether springs,' streams which come directly from the fountain-head above, from 'the river that proceedeth out of the throne' (Rev. xxii. 1); streams too, nether streams, which flow to us through earthly channels of Word and Sacrament, and ministry and *work* (John iv. 32-34).

But the story of Achsah is the story of those Eastern sisters, for whom the readers of these pages are wont to feel a prayerful and a practical interest. Truly this is a 'south land' beyond any power of description, or of imagination to realise. Ignorance, error, grossest superstitions, contemptuous neglect—these and a hundred other things tend to render their place 'a dry and thirsty land where no water is.' Who knows how often and anxiously, if unconsciously, the heart-cry reaches their Father's ear, 'Give me springs of water'? We do know who has said, 'When the poor and needy seek water, and there is none, and their tongue faileth them for thirst, I the Lord will hear them. . . . I will make the wilderness a pool of water. . . . I will plant in the wilderness the cedar' (Isa. xli. 17, 18). But our God works by human hands. 'Upper springs' He may give in ways independent of us; but of the 'nether springs' He says to us, 'Bring forth to them water out of the rock' (Num. xx. 8).

It is not for me to dwell upon the need, nor yet upon the wondrously blessed result which has flowed to many an Achsah in Eastern lands

through means of the work which this Magazine represents. Enough if what has been said may suggest to one or another how in these days 'streams of mercy never ceasing' are being sent 'through all the world,' which shall yet make this wilderness world as the garden of the Lord.

Letters Home.

FROM MISS CHARLOTTE HANBURY.

'ON Tuesday we were up about 4.30, and together went to Chamiari, taking Hayat-Bibi, the woman who was baptized last November, with us, to help Miss Grimwood in the Dispensary. She is such a charming little woman, and it was lovely to see, after her long confinement of nearly a year in our compound, what a pleasure it was to her to get out again. The people recognised her directly, but there was no harm in that, for she was able to stand her ground most bravely. They said to her—

'"Oh, you have done a bad thing in becoming a *Kirani*" (our nickname). She said, "No, I have done a very good thing. Would it have been better to live as I was living? Is it not a good thing to leave my sin and come to the Saviour?" etc.

'Well, Tuesday wore on, filled with business of one sort or another, packing, preparing food, in expectation of a few days' stay at Saurian. But before we reached that destination, we were to witness a baptism of "Sweepers" in their own village of Tanana, some eight or nine miles away. There was only one way for this long journey to be accomplished, and that was in our open *dandies*; consequently at this time of year it could only be done in the night. So we got into bed on the roof at nine o'clock, very tired. There was not a breath of air, and it was hard to sleep, though we longed to make the best use of our four hours.

'At one, however, we were called [illegible], and at two were in our *dandies*, [illegible]ried along in the moonlight, the Padri accompanying us on horseback. Till three o'clock the moon did us good service, and then disappeared, leaving us to the light of the stars. We had to cross the river Sakki, the men being up to the waist in water, and we only just escaping dry. About four it dawned, and by half-past we arrived at our village.

'Under a knot of trees we found Moti Lal sleeping, having gone over the previous day from Saurian to make arrangements. He was soon ready for an interview, and we had time for a few words before Phaggu, the chief candidate, appeared, dressed in beautifully clean, although common, clothes, and wearing a yellow *puggeree*. By degrees the village began to wake up, and of course gathered about us, for it must have been a strange sight to them at that early hour. The *Padri* had made every arrangement to give us breakfast, but the man with the things had gone the wrong way, and never arrived at all. We felt rather sick with want of sleep, but drank the milk they brought us, and ate a biscuit.

'As soon as the women part of the community were fairly awake, we went to see them, expecting to find them all ready for the great event of the day. But, alas! the poor dear things did not seem to know anything, and cared less to hear, apparently almost afraid to listen. We heard afterwards that the evening before the Mussulmans had all assembled to frighten them, and told them the Miss Sahibas would come and take them away with them, and put on their clothes, and make them eat their food, etc., so that when

they saw us they were like frightened sheep, and we could not stir up the least interest amongst them. After some little time with them we quite decided that, even had they wished it, they were not at all in a fit state to receive such a blessing, and told them so. At last Phaggu made his wife come along with him, and as he assured us she really wished for baptism, but was frightened with what had passed, we did not prevent it. We were kept waiting till seven o'clock for a family coming from a further village. At last they came—father, mother, and five children. There was but scant time to catechise them, and find out what was in their hearts, but two minutes were enough to show that this dear woman had come with all her heart and soul. She knew her husband was going to do a good thing in becoming a Christian, and she wasn't going to be left behind, and she knew, too, that Jesus Christ died to save sinners, and therefore died for her, and she did not believe in any other Saviour; so we had no hesitation in telling the *Padri* we thought her ready for baptism.

'So now there was nothing further to wait for. Two dark, common blankets were spread on the ground in Phaggu's courtyard, on which sat these two whole families, and one man besides. A font, of course, had to be extemporised, as there was no tank or pond near the village. So a very bright brass vessel filled with water was placed upon an inverted basket, and the ceremony began. There were many on-lookers just outside the wall, and many a sneering face amongst them, but our little band behaved like soldiers, and bravely bore the first taunts for Christ.

'O how intensely real it all was, as the Lord Himself drew near and solemnised the hearts of all concerned in the little service! We had two hymns, which were first explained in Punjabi, and then the service brought as far as possible into the compass of their comprehension by using their own language. A very short simple sermon preceded the actual rite, and then one after another was signed with the sign of the Cross, to be henceforth and for ever a follower of the Crucified. One almost saw the light come into their faces as the fact became a reality to them, that they had taken hold of Christ, and He had taken hold of them.

'We had no time to loiter afterwards, so, shaking hands with the two women, we got into our *dandies*, and were carried off to Saurian in an hour and a half. How full our hearts felt of praise, and of prayer too, that these "babes" might be kept faithful unto the end! We intend to send a Christian man and his wife to live in that village, to help them, and to teach their children. He will be able to work in several villages round.

'Arrived in our new little home at Saurian, we were very thankful for some food and rest, having been up almost all night. Each morning we visited villages, and each evening people came to us for medicine. In a village called Mud, about three miles away, there are some more "Sweepers" wanting baptism. I went to them twice, and the final conversation was so interesting I must record some of the sayings of the dear old mother. Really these people are taught of God, for they have scarcely heard any preaching or teaching; their faith is most truly simple, it refreshes one. I cannot tell you the intense delight it is to speak to a really hungry soul, after trying for two years to cram good things into those who are perfectly satisfied with themselves and their religion. So here I came upon one all prepared of God, and, but for the sun becoming so hot, I should have had no inclination to come away and leave her.

'The conversation began as follows—

'"Well, mother, can you tell me the name of the true Guru?"

'"Yes; Jesus Christ."

'"Why, what makes you think *He*

is the true one? has He done anything for you? Who is He?"

'"He is the Son of God; He died on the cross for my sins, and He went into the grave for my sins; but He did not stay there—He is alive now. No other Guru ever rose from the dead; they have all become dust."

'"But, mother, you have committed a great many sins. Don't you know there is a dreadful place called Hell, where sinners must go?"

'"Yes, but Jesus Christ has forgiven all my past sins, and for the future I am not to sin at all. I am to give up all my sins."

"'But supposing you *do* sin one day—perhaps you will tell a lie—what will happen then?" With a sigh, she said, "Well, I don't know; I suppose I shall have to go to Hell."

'"You are quite right to think you must never again do anything wrong, because those who take the name of Jesus must be holy; but Satan will try and make you sin, and so will your neighbours; but God is very merciful. If you do sin, I will tell you what you must do. You must fold your hands, and kneel on your knees, and tell God you are very sorry, and say, Please forgive me for Jesus Christ's sake, and wash me white again in His blood." That subject had dropped, and a few minutes later she began scolding a child for making a noise, and said the Miss Sahibas would *beat her!*

'"Oh," I said, "no, that is not true; I never beat your children; now you have told a story, mother."

'"I did it to frighten her."

'"Yes, I know; but you must *never* tell a story under *any* pretence."

'Immediately she folded her hands and said, "O God, I have told a story; I didn't mean anything wrong, I did it only to frighten the child. But please forgive me for Jesus' sake." I then taught her with great difficulty the first four sentences of the Lord's Prayer. Having explained each to her, she was greatly struck with "Thy kingdom come," and when presently I asked her what she would mean when she asked that, she said—

'"I shall ask God that His kingdom may come all over the world, and in my village, and in all my family, and in my own heart." If this is not "faith," I don't know where we shall find it! I could add more, but shall only tire you. I spent nearly two hours, and they simply flew by; it was all so interesting. There was a changing crowd round me all the time, but this one old woman was the one who drank it all in.

'There is a dear, bright girl in that village, who loves the hymns, and has nearly learned one. As soon as her work was done she came bounding to me, and squatted down to learn some more. They say a lot of them sit and sing together in the evenings as much as they know. We shall have to make a school there, and send one of our couples to live in the village for the purpose. God is wonderfully blessing us. "Our mouths are filled with laughter, and our lips with praise." These are only the droppings—what will the shower be?'

A Chinawoman's Story.

We are indebted to the Rev. Ll. Lloyd of Foochow for this narrative, written by a missionary at the dictation of a woman in South China.

I WAS born at Koi Jan, a village in the Po Leng district. My father was a store-keeper, and I was the youngest of seven children. When I was seven years old I was betrothed for eight dollars to a man living in a village a mile from my home. I had

never seen him, or any of his family. I took nothing from home with me but the tunic and pair of trousers which I wore.

My mother and the two go-betweens, who had acted as agents in my betrothal, led me to my future husband's home, and left me there. I jumped up and down, and screamed to go back with my mother. My husband's mother told me not to cry, my home was to be with her henceforth; but I kept on crying more or less for years,—indeed, I never really stopped until I had children of my own.

I was told which man was my husband, and although he was handsome I immediately disliked him, because he seemed to me to be so old, —being nine years older than I. I did not see my own mother again for three years. I always slept with my mother-in-law, and during the day I spooled the yarn, which the elder ones spun and wove into cloth. At this I worked from daylight until dark, only stopping to eat. I had plenty of food, and was only whipped when I nodded over my spools.

When I was eleven years old I went to my father's house and stayed four months, and did the same each year after until I was married. I learned to spin and weave, to sew and cook. All this time I never spoke to my betrothed husband, and he only spoke to me to tell me to do something.

At fourteen, when his mother told me to do so, I became his wife. I cooked the rice, fed the pigs, and did other work for the family. My husband never called me by any name whatever. When he wanted me to do anything he said, "Here, you," and of course I knew he meant me.

When I was sixteen I had a little girl, then another, and another. The third one I strangled when it was born, for I was frightened, and knew I should be hated for having so many girls. My husband was a good-natured man, and he was not very hard towards me. In all the forty years he only beat me four or five times: that was when I moved too slowly in serving him. There are not ten men in a thousand in China who do not beat their wives. I never believed much in the gods of the temples, and we seldom went to do worship there. Once or twice, and sometimes three times a month I and my husband and children, with many others, used to go on fixed days to the tops of the mountains, and worship the heavens and the earth. Sometimes it was the moon we went to worship, sometimes the sun, sometimes the god of thunder. Sometimes we went to one peak, sometimes to another; and in the course of years we went to nearly all the high peaks in and around our district. We spent from three to ten dollars each time on our offerings. We took rice, pork, tea, cakes,

fruit, sugar, everything that is nice to eat, and spread it out invitingly on the rocks, and burned incense and mock money.

One by one the elders of our family died, and all my children except three. When I was fifty-four—that is ten years ago—my husband died also. After that I spent more time than ever worshipping upon the mountains, but I got sick and had no strength. My nephew, who had heard the true doctrine, used often to come and see me, and tell me that there was only one God, and He was everywhere; that He made the sun to rise, the moon to change, the wind to blow, the rain to fall, and all that is.

Little by little I believed what he said. As soon as I believed I destroyed the censers we used in worshipping false gods. My sons saw me taking them out of the house, and asked me if I was not afraid to do it; but I told them that what I had myself set up I could myself take down, and they said no more. Then I prayed earnestly that I might have strength given me to go and be baptized; and when next my nephew went to the city I told him that I was going with him.

At that time he was the only Christian in Po Leng, and his mother and his wife both beat him for worshipping God, and their neighbours applauded them. My nephew said I was too weak, and must not think of walking so far; but I got up off my bed, walked very slowly the whole forty miles, and when I got here they said a dead woman had come. Since then I have been in all the Po Leng villages, speaking the Gospel, and can walk fifteen or twenty miles a day. Nobody dares molest me when I speak of God, and those who do not believe keep silent and listen.

Special Winter Mission to India.

By the Rev. H. E. Fox, M.A., *Vicar of St. Nicholas, Durham.*

NEVER perhaps since the days of the Apostles has there been such a yearning for the coming of the Lord as seems to be now filling the hearts of His people. There have often been times when a startled world has thought that its end was at hand. But this we know is no sign of the Advent. Only those who 'love His appearing' will be found 'looking for' it. Together with this, partly from it, there has been given to the Church of God a deeper sense of the privilege and obligation of preaching the Gospel to the whole world. Is our Lord only tarrying till every nation has heard the witness of His love? Then why

do we linger? Is it within our power even to hasten that day? Then why do we not vastly multiply our messengers? Why do we not spend our strength on evangelising the world? Why are Foreign Missions looked upon by so many as a kind of optional work, to which we need only give the surplus of our interest after we have spent the best on ourselves? The temptation to impatience is almost pardonable as we watch how slowly the Church of Christ is making its way against the great strongholds of Satan.

The startling fact has recently been forced on our attention that the natural increment of heathenism year by year outstrips the natural increment of Christianity. Making all allowance for conversions from the former to the latter, the kingdom of Satan is growing numerically faster than the kingdom of Christ. Such considerations as these give peculiar importance to the new form of missionary enterprise which has lately been undertaken under the name of Special Missions. We have been familiar with them in this country for many years. It is now proposed to adapt the plan abroad. If the world is ever to be evangelised, we are now certain that it must be done by the natives of the various lands themselves.

Every convert ought to be a witness for God; every communicant a messenger of Christ. Were this ideal ever reached, or indeed anything like it, the end would at once be upon us. But those who know the languid interest of the professing Church at home in the conversion of souls will not wonder that there is too often lukewarmness abroad. Rather, indeed, we are surprised, and thank God that in circumstances so much more difficult than ours there is so much spiritual life and zeal among our native Christians. But those who know them best are deeply anxious to see this life quickened, and showing itself in more vigorous and sustained efforts for the increase of our Lord's kingdom. Side by side with the increased interest in Missions which has been given to the Church at home, many of our missionaries in the field have been led to pray for a special outpouring of the Spirit upon the native churches, enabling them to consecrate themselves more wholly to the Lord, and giving them power to become His witnesses more widely to their unconverted countrymen. Two years ago Messrs. Darwin Fox and Dodd visited the West Coast of Africa, and held a series of evangelistic services, with distinctly good results. This year a larger enterprise has been undertaken. Eight brethren (six ordained and two lay) are to be sent forth, two and two, to India, under the direction of the Church Missionary Society. Their first object will be to reach the native Christians at such principal centres as may be arranged, and by the aid of their brethren in the field to exhort them to holiness of life and diligence in service. Next to this

opportunities will no doubt be found for intercourse with the largely growing class of English-speaking but non-Christian natives, and not least with our countrymen resident in India. From the nature of the circumstances such a Mission will be less able to deal with the sex in which our Society is especially interested than similar missions in this country. Yet there are many ways in which it will come into the closest contact with our work. Our workers themselves, both European and native, need the refreshment and strengthening which such ministry will bring. The brotherly counsel and sympathy of the evangelists fresh from home will react through them (often weary through the burden and heat of the day) in many a Zenana and school. Where addresses cannot be given to gatherings of women or scholars (though in some cases even this may be possible), they will reach them through their teachers or friends. The fact of such a mission alone —the holding of such services and meetings in any place will create a natural interest and stimulate inquiry. Indeed, who can measure the possibilities of such a work? What may God not bring out of it? If He is pleased to use His servants to stir the churches of India to their depths —to lay on the hearts of native Christians the burden of souls—to raise up from among them an army of consecrated preachers, men of apostolic zeal and power—might we not see a nation born in a day, and all India won for Christ? Is it impossible? But if it is not too much for God to do, it cannot be too much for us to ask. At least, will every reader of these lines join with many who are now pleading that the Lord will use this special means to His great and manifested glory, and that both 'the way' and 'the saving health' may be known 'among all nations'?

Religious Discussions in Tripaty, South India.

TRIPATY, one of the most holy places in India, is about ninety miles from Madras on the line of railway to Bombay. It is a great resort for pilgrims of all creeds, castes, and presidencies, who flock thither every day, and are to be seen at all times in its streets. The great attraction is the sacred temple with its precincts. It stands on the holy hill north of the town, which none but people of caste are permitted to ascend.

The pilgrims go first to Upper Tripaty, and after performing their

vows pay a visit to the god at one or other of the two great temples in the town before returning to their distant homes.

The number of pilgrims on ordinary days is said to be 200 or 300, and during the different great festivals the crowds number from 40,000 to 50,000.

As may be supposed, the Brahmin priests there are very bigoted and decidedly opposed to the truths of Christianity. It is, therefore, cause for great rejoicing that the meetings which are the subject of this paper ever took place. It is remarkable that they were brought about through the instrumentality of a Brahmin who was anxious that some particular points of doctrine should be clearly laid down.

The discussing parties were represented, on the one side, by some six or eight Brahmin priests connected with the temple service in Tripaty itself, assisted by one or two influential and learned men who were on a visit to the place. On the other side were two native pastors belonging to a neighbouring mission, who had come over to join hands with two other native brethren of the Hermansberg Lutheran Mission labouring on the spot. The Brahmins had expressed a wish that no European missionaries should take part in the deliberations. They even objected to their attending as auditors, but most courteously invited the writer of this paper to be present and hear what was said on both sides.

The main questions put forward were :—

I. When you Christians address God in prayer, in what form do you think of Him ?

II. You Christians say that men reap the fruits of the good and bad deeds done by them in this world immediately after death. If so, where is the necessity for looking forward to a final Judgment Day ? and when will that final Judgment Day take place ?

III. Is there such a thing as transmigration of souls or not ?

As the Brahmins were more or less Pandits or learned men, the subjects under discussion had to be very carefully considered, and the wording of the answers required to be well weighed. To prevent any misunderstanding, it was deemed most advisable to have the chief points in writing.

Two or more of the Christians spoke at each meeting on the subject of one of the questions, following out the train of thought which they had all talked over and agreed upon together beforehand. Any minor questions asked on the subject under consideration were, if possible, answered at once, but when anything particular was broached, it was recorded in writing, for consideration on another occasion.

On the first question arose another as to 'Why God should not reveal

Himself in some form or other to a devout man, when the latter is really anxious to realise His presence?' and it was urged that 'As wind or air, though invisible, exist without in any way interfering with or injuring other objects around, so God's manifested presence ought not to be a thing impossible, on the supposition that it would cause the destruction of all creation.'

On the subject of the second question it was further asked, 'In what form does the soul of man reap the reward of its good or bad deeds in the interval between death and the final judgment, for the soul, separated from an embodiment of some kind, is incapable of partaking in any way of the sense of either joy or sorrow?' To this it was briefly replied that we do not know in what form the soul will pass through this intermediate state, but certainly not in a body like our present one, which will await the final judgment, but it will be in such form as God may see fit to assign to it.

Unfortunately time did not allow of other main questions being taken up, or a second week might have been most enjoyably and profitably spent in the consideration of them.

The whole of the discussions were conducted in a most conciliatory and friendly spirit. The arguments on both sides were received by the Brahmin gentleman who had been instrumental in getting up the meetings, and as he entertained very liberal views, he acted as a very fair arbitrator between both parties. This mode of proceeding prevented any possibility of a heated discussion, and while it was felt, when the meetings came to an end, that there was much more that might have been gone into, all agreed that they had spent two or three hours at these daily gatherings very pleasantly, and had learned something from them. The Christians had to search their Bibles well, and ask Divine help that they might be guided to give suitable answers to questions which often had a deep meaning concealed within them.

As the meetings were held in quite a public place—viz. a tent pitched for the purpose—several outsiders of different grades in society, high caste and low caste, as well as no caste, were able to gather round and about and hear all that was said, and to them, too, it is hoped that the arguments brought forward will have been greatly blessed, giving them a fresh insight into the truths of Christianity.

Tripaty already boasts of a little Christian congregation, who hold their services in a nice substantial church situated just outside the town in the mission compound, which contains also two good mission houses and thatched buildings for the native helpers, as well as a small orphan school.

The church raises its picturesque tower as a silent protest against the massive Gopuras[1] of the Hindu temples close by, and those erected at intervals along the ascent to the holy hill opposite, while the sound of the 'church-going bells' invites those who feel so disposed to walk in and see how the Christians worship their God. Some do avail themselves of this opportunity, and what they there see must strike them as being a great contrast to their own form of worship, not to say anything of the rule which prohibits any but a caste man from entering their temples.

The mission has also established a caste school in the town, in which some fifty or sixty young men of the upper classes, chiefly Brahmins, are taught, the missionary and one or two of his agents giving the Bible lessons for an hour or so every day. This school is at present held in a very inconvenient native house, but it is in contemplation to erect a suitable building when the necessary funds are forthcoming.

The nature of the population of Tripaty is such that street-preaching in the town is not found practicable, but considering the immense number of people who come there from all parts of the country, speaking different languages, such as Hindustani, Persian, Sanscrit, Mahratta, Malayalim, Canarese, Telugu, Tamil, etc., it is proposed to establish a Bible depôt at some important points, where the Scriptures may be sold in all the above languages. This, it is hoped, will prove useful in effecting a large and extensive distribution of the Word of God, which may carry a rich blessing far and wide. It is but as yesterday when discussions such as those referred to in this paper would not have been tolerated, much less courted, and we must be thankful that such an opportunity was offered for so important a declaration of Christian truth among the people who are naturally most opposed to it.

We need pray in a very special manner for the mission labouring in this stronghold of heathenism, that the little band of native Christians already gathered into the Church there may be kept faithful, and that their light may shine brightly amidst the surrounding darkness, glorifying their and our great Father in heaven, and commending the Gospel of Christ. It has been remarked in a missionary report that 'inquirers were beginning to come forward from villages where no systematic evangelisation existed,' and this was accounted for 'from the fact that the heathen Molas are beginning to see the evident prosperity and peace enjoyed by those who have joined the Christian Church.'

God grant that many may soon be added to the church in Tripaty of

[1] *Gopuras*—gate pyramids, leading into the quadrangular enclosures which always surround the *Vimana* or sanctuary of a Hindu temple.—*Fergusson.*

such as shall be saved, so that the missionaries may be both cheered and comforted by seeing that the Lord is truly blessing their earnest labours, and giving them souls for their hire!

Dawn in the East.

'Looking for and hasting unto the coming of the day of God.'—2 PETER iii. 12.

MADRAS AND SOUTH INDIA MISSIONS.

IN travelling southwards from the valley of the Ganges we seem to approach a region of comparative freedom. Hinduism began in North India and missions in South India, so it is reasonable to look for greater liberty from caste and heathen superstition. The work in Madras is divided between Hindus and Mohammedans, and from each department the reports prove the quiet influence of Christianity and Western ideas. As they contain also the glad tidings of baptisms in connection with our missions, they will be read with great thankfulness.

MADRAS.

HINDU WORK.—MISS S. OXLEY'S REPORT.

'*Zenanas.*

'Since my last report we have taken on thirty new pupils in the Zenanas. Some old ones are not reading now, for various causes. A certain number have left Madras altogether, others only for a time, hoping on their return to continue their lessons. One new pupil, a very interesting, thoughtful, intelligent Brahmin woman, knows a great deal about her own religion. She read me a very good description of the *greatness* of God from a Hindu sacred book, showing that He is our Father, that He has no form, and neither eats nor sleeps; that He made everything, etc.

'"That is true and right," I said, "and what the Bible also teaches. Does it not make us think, if He is so great, we can never go to Him? Yet we all want to go to Him when we die."

'She agreed. Then I said, "Our Bible does not stop where yours does; it teaches not only that God is great, but that He came to this world to do all that is required of us, and to show us the way to heaven. He died for our sins, that they might be atoned for, and we might be forgiven."

'Then I reminded her that she had just read that God has no form or body, and asked her why they make images of Him. She only laughed.

'I tried to rouse her to feel that being able to read about God in that easy way of which her mother was so proud (for she applauded her from beginning to end), was no use unless her knowledge had some effect on her daily life. She was rather bewildered, as she does not appear to have been taught there is any connection between the two.

'We are still reminded on all sides

of the fearful fire at the fair in the People's Park, though five months ave elapsed since it took place. It t the lives of 400 people.

dear Brahmin woman, whom I been teaching for a few weeks, me: "My mouth is shut, I can- peak for sorrow." I knew she thinking of the death of her eldest n, a fine boy, who was burnt in the ire. She said sadly, when I asked her what her religion tells of the future state, "Nothing at all; I know nothing about it."

'About six weeks ago I was sent for to a house where a poor young woman had lost her husband in the fire, and her relations said they wanted some one to teach her to read and work, that her mind might be a little diverted from her sorrow, as she cries night and day. I went once to see her, but found her house was so far from my other work that I was obliged to give it up to Miss Scott, one of the assistants. Six dear little children reading in the schools were burnt to death; indeed, it was a visitation which has saddened the lives of many, many natives in Madras.

'*Baptisms.*

'I am thankful to be able to tell of the baptism of a man and his daughter, who have been taught for some time by Amanniamal, the Bible-woman who is paid by the Bible Society. The girl was very thoroughly in earnest; she used to attend the Sunday-school and servants' class every Sunday. One day she shyly asked me to call on her father. As I could not go just when she wanted me, I sent one of the Sunday-school teachers, who told me afterwards that the father said his daughter gave none of the family any peace night or day, saying that they must all be Christians. He said he did not object to her being baptized, but that he did not want to be a Christian himself.

'However, the girl persevered, and early one morning when I was walking in the compound she appeared with her father. He looked very anxious, and I soon found on talking with him that he was convinced of sin, and knew what he ought to do, but was fighting with his convictions, because he thought he would lose some work which his son had got for him in Burmah. We talked with him for a long time, and then sent him away with the verse, "They that seek the Lord shall not want any good thing" (Ps. xxxiv. 10).

'I told him to think over what we had said, and come again at that same hour any morning when he had anything to say. We all prayed very earnestly for him, and after some time he came again, and said he could leave the future in God's hands, and that he wanted to be baptized. He brought his second daughter with him, and said she should be a Christian too. I found on examination that she knew nothing at all about Christianity, though she was quite old enough to understand, so I decided that Ammanniamal should teach her during the week, and she should come to me on Sunday.

'The father and eldest daughter were baptized on Easter Sunday. The mother came to Sunday-school with her second daughter last week. She seems a nice woman, and I do pray that the Holy Spirit will also convince her of sin, and reveal to her the Saviour.

'It was touching to see the Christian girl's delight when I gave her a Bible in school the Sunday after her baptism. She sat on the floor, with it lying on her knee, and every few minutes she looked inside and then up at me, and smiled and salaamed with such a happy face. She quite realised that she had got a treasure.

'*Schools.*

'The four schools are progressing nicely. We have 220 on the rolls. They are all under Government now.

Last year two of them had their first examination, and did well. The grant for the four schools was Rs.364 : 3 : 8.

'Last year I mentioned how much we were wanting a larger house, and could not get one. At last we have succeeded in persuading our present landlord to enlarge his building, so that now we have three large halls instead of one. The children, too, are increasing in number. Whilst teaching the infants a simple Tamil hymn, I looked at their little faces, longing intensely that they knew and loved the Saviour. I was interrupted by a teacher, who asked me to go outside and look at one of the girls, explaining that she had not come to school to learn, only to show herself to me in the "king's dress." I went to the door, and there stood one of our nice bright girls, gorgeously dressed. She had a high cap of silver and gold, which looked like a crown, and many very splendid jewels. I shook my head at her, and turned away, saying I was very sorry, for she was on her way to the temple to dance. On inquiry I found that many Brahman girls do this while quite young. How sorely they need all the true knowledge we can impart!

'To encourage the Bible lessons I give a text-card as a reward every time a lesson is repeated perfectly. In exchange for four small cards I give a large one, and for four large ones I give a book. I have had much more perfect lessons brought to me since I adopted this plan. Many Bible texts and portions of Scripture are learned by heart, and it is a help in teaching those who have passed through our schools to find what a good foundation of Bible knowledge has been laid in their minds. A short time ago I was teaching two old school pupils in their house when two Brahman girls came in to see me, and have a little talk. The place where we were sitting was very narrow, with a door at each end. Besides the bench on which my two pupils and I were sitting, there was only a narrow slip of room. The two Brahman girls stood opposite us close against the wall, and to their great discomfort, a little unclothed brother of one of the girls who was reading (a Moodelliar), would keep bouncing through the room. He was very quick, and darted in and out like an eel when we least expected him. The poor Brahman girls could hardly attend to anything but their gracefully folded black and yellow cloths, trying to keep them out of the boy's way, as his slightest touch would have contaminated them. At last I said—

'"How strange it is you should think his touch can do you harm! I would quite as soon touch my coachman as you."

'"Would you touch your coachman?" they asked in great surprise.

'"Certainly," I answered. "God has said that He has made all men of one blood."

'One of the girls sitting beside me said, "When Jesus was in this world He touched all kinds of people, with all kinds of diseases."

'The poor Brahman girl replied apologisingly, "We are taught in our house that that would be wrong." How very many of these poor women see that their customs are foolish and wrong, but cannot give them up!

'The school-children have had two treats this year. At Christmas they came as usual to the Zenana mission-house to bring us their offerings of fruit and flowers, and to have games, etc., in the compound. Mr. and Mrs. Baring were here then, and they came with Mr. and Mrs. Goldsmith to see the children. Mr. Baring kindly photographed two picturesque groups of the children, and also a group of ourselves, adorned with the garlands which the children had put round our necks.

'The children came again to celebrate the Queen's Jubilee, and enjoyed themselves very much.

'I must not forget Mr. Wigram's visit to them at the school. He spoke so kindly both to the children and

teachers that they have all a very pleasant recollection of him.

'We received a great many pretty dolls and other presents from friends in England, for which we send our warmest thanks. We always look forward to the Christmas box, as it is such a very great source of pleasure and encouragement to the children.

'In conclusion, I ask those who read this report to join with me in praising God for having given me during another year strength and opportunity to work for and with Him. To Him be all the glory!

'SOPHIA OXLEY.

'*June* 4, 1887.'

Miss Franklin, whose work has been this year in Zenanas in four different districts of Madras, writes just after recovering from illness. Her visits have been much appreciated. Two pupils, who returned to their native place on the western coast, promised to find a house for her if only she would follow, to teach them and many others, who, they said, wanted to learn. They carried with them knowledge of God's Word, which cannot fail to prosper in the thing whereunto He has sent it. We would gladly give at length the account of the parting between the teacher and pupils, with its Oriental grace and expressions of grief and affection, but our limited space makes it impossible to print the reports of our valued assistant missionaries.

MOHAMMEDAN WORK.—MISS E. L. OXLEY'S REPORT.

'The work amongst the Mohammedans has been carried on regularly. Some new Zenanas have been opened, but as others have been closed for various reasons, the numbers continue much the same. Miss Scott and I have visited in Royapettah and Triplicane, while Miss Todd has visited regularly in Blacktown.

'We have had a good deal of sickness amongst our pupils, many severe cases of fever, but happily no deaths. One of my best pupils was seriously ill for nearly two months; she is now recovered, and able to go on with her studies. One old pupil, who married eighteen months ago and went to Vellore, returned to her old home on a visit, and was greatly pleased to see us again, though unable to study, as she was very ill after the birth of a little son. She has now returned to Vellore, carrying with her several small presents to remind her of her friends here, and, I hope, to lead her to think more of the Friend who will be always present with her whenever she calls upon Him. Another of my pupils has been in great distress for some time past. Her father died when she was a child, leaving her, with her mother and sister, well provided for, and his brother as her guardian. For some years the guardian was faithful, but getting into money difficulties he was tempted to sell the property left in his care. It was easy to get the signature required from his ignorant sister-in-law. Then he took away all the papers which proved her right to the property, and the poor woman with her daughter are left in poverty. Some time ago he married the daughter to a doctor, telling him that she had money; then after a few months he told the husband that the money was gone in a lawsuit. The husband was furious, and deserted the poor girl. One morning when I went to see her I found the door locked, and thought she must be out, though it was very unlikely. After knocking some time I heard a low voice at the

keyhole, asking in a frightened voice who was there. As soon as I said who I was the door was opened. I went in, and the door was again locked. I was much shocked to see the change in the house and the poor women.

'The room was bare—no furniture, no appearance of cooking, though it was the hour for food. Both mother and daughter were polite and pleasant, but so sad! They made no complaint. I asked for the husband; the wife made no answer; the mother only said, "Gone!" By degrees I got them to tell me their story. I knew long before that their money was gone, but I now discovered that the husband had only been told a few weeks before. Finding he could not get any of it he had gone. Both the women were "gosha."[1] The servants had left; they were alone, and not able to go out of the house. Happily a neighbour had come to the door one morning—a poor Hindu—and they had persuaded him to buy them some food. He came each day twice, and they gave him money to spend, or articles of needlework to sell for them, as the case might be. They were supporting themselves with their needlework, which they do very well. They were both well educated, but they refused to take work in the schools, saying the husband might return, and if they went out without his leave he would never receive them again. After some months he did return, and is now supporting them properly, and they seem tolerably happy and contented.

'The schools under my charge are going on very well, the number of pupils continuing much the same as last year.

'I have much pleasure in thanking all those who so kindly sent dolls and other presents last October. They gave very great enjoyment to school-children, who have very little brightness in their lives. I hope the same friends and others will remember us again this year.

'Other friends sent orders for work done by our industrial girls, which was a great help to us. We are always glad of suggestions for different kinds of gold embroidery, and to know what kind is most useful, and what materials are preferred for the work. We hope soon to be able to procure a magic lantern; it would give great pleasure, and help us to teach many, we think, whom it is difficult to reach at present. We are truly grateful to the loving Father, who has allowed us to work for Him during the past year, and ask, above all, that our friends in England will remember us and our work in their prayers; that God will pour out His Spirit abundantly upon us and upon the work committed to us.

'My Sunday class for beggar women increases in numbers steadily; over a hundred women and about thirty children come regularly and listen patiently, and, I hope, intelligently, while I speak to them plainly of the Gospel of Christ.

'E. L. OXLEY.

MASULIPATAM.

A far-seeing heathen is said to have lately predicted that the tree of Hinduism must fall, if its own branches furnish a handle for the axe of Christianity which is raised against it. This prophecy is being put to the test in Masulipatam. An increase in the number of native teachers is full of encouragement. The Telugu country seems only waiting for reapers.

We print with great satisfaction the first Report from Miss Bassoe, the Norwegian lady, whose appointment to this station was mentioned last year.

[1] Of a caste in which women live in seclusion.

Miss J. P. Brandon's Report.

'Since writing last year's report, there have not been many changes among the workers, who, on the whole, thank God, have not suffered much from illness. As Miss Bassoe has now taken charge of the Hindu Zenana work, I shall confine myself to a report of the girls' schools and Mohammedan Zenanas.

'There are now twenty schools, eleven of which are in Masulipatam, and nine (not including the Jaggayapet schools) are in villages. In twelve schools fifteen Christian women or girls give the Bible instruction, and also, if they have time, teach secular subjects. All but one of these teachers are low caste, six are unmarried, and all walk to and from their work. If they are obliged to go singly, an old man or woman is sent with them for a protection. A few years ago we could not have had any unmarried girls or young women as teachers. To the more distant schools men are sent as Christian teachers.

'A girl from Balaraminipetah school came to my house, and begged to be allowed to stay, saying she wished to be baptized. She was apparently about ten or twelve years old, but natives seldom know their own age. She was told that she must go home, or her parents would go to law, and Government would have her taken from me by force. Besides, I should be punished for allowing her to stay—for "kidnapping" her, as it would be called. Nothing could persuade the poor girl that she would be forced to go home against her will. She had eaten nothing all the morning except a few plantains I gave her, as fruit would not break her caste. Her parents were pressed to allow her to remain with me, but all to no purpose, so the poor frightened girl was given back, after being urged to try to live as a Christian at home. She has not again been sent to school, although her parents promised to send her.

'This occurrence cleared the school for a few days, but the headmaster was energetic, and persuaded the parents to allow their children to come back, telling them we could not receive them if they wished to become Christians.

'Another girl from Hutchupetah wished to be baptized, but she was told she must not leave home. In twenty schools during the past year 1363 children have come under instruction. Some of these girls are earnest, and give evidence that God's Spirit is working in their hearts. It is very encouraging to find that, externally, at any rate, the great barrier of caste is gradually being broken down. The fact of our having so many teachers of low-caste origin speaks for itself, and it is worth noticing that when we had to close a low-caste school on account of an insufficient number of children, the few who remained were admitted to a caste school in the same village.

'The reports of the Bible examinations of this last year have been very good, those of two schools excepted. The teacher in one of these has much improved, and is taking more pains. The teacher in the other has not improved yet, but I trust he will; at one time he taught well.

'Most of the schools did well in the Government examination, though there is still much room for improvement. As a rule, the masters do not know how to teach, though many have received certificates. Very often some of the subjects for examination are changed by Government, and this was the case last year.

'*The Sunday-school.*—Our Sunday-school has been, as far as we know, the means of bringing out two young men to publicly confess Christ. They are both masters in our schools, and had been educated in the Christian school then in charge of Mr. Padfield. They were there trained to be teachers, and, on receipt of certificates from Government, came to us about a year

ago to apply for masters' posts. One brought with him such a high character for steadiness, and for being a good, kind, and obedient son to his widowed mother, that he was at once engaged, and by the pains he took rose from being a pupil-teacher to be head-master. The other we had known from a boy, and had helped him to enter the school. He also rose from being a teacher of the lowest classes to be headmaster of another school, as the master in the latter could not teach the higher subjects. These two young men attended the Sunday-school regularly. After a time they asked me to have a special Bible-reading with them, and brought another young man every Sunday afternoon for an hour. When they first asked for baptism, they said they were eighteen years of age; but we knew, if taken to law by their parents, Government would not go by what they said, and the parents would swear they were any age they liked; so we examined the school register, and found that according to it they were under eighteen. They were therefore advised to wait, and continue receiving instruction.

'They commenced by giving up wearing the spot on the forehead, without which a caste native should never eat food, as it is a sign that he is clean. One of them was more courageous than the other, and even allowed the hair on the shaved part of his head to grow, by that means destroying the distinction of caste. He also helped the Christian teachers in giving the daily singing lesson to the school children.

'By degrees it became noised abroad that these men were becoming Christians. Until they receive baptism they are not looked upon as Christians by the heathen. Everything that their friends could do was done to prove Christianity to be a farce, and Hinduism the true religion. They were prevented from coming to Sunday-school and to the Bible-reading, etc. We felt it was a most dangerous thing to allow them to give up Christian instruction, and to listen to the reasonings of their educated neighbours only. They were encouraged to come at once, confess Christ, and take their chance of being allowed to state their own minds in court, if necessary, and to be forcibly restored to their friends. This they were only too glad to do, for they said their faith in Christ was by degrees being shaken, and they felt their souls would be lost if they went back.

'The day before I left Masulipatam for a holiday they arrived at Mr. Stone's house early in the morning, and then sent to their friends to tell them of their decision. For nine hours that day they listened to threats, persuasions, and entreaties, from 30 to 100 people being there all the time. The scene between these young men and their mothers was the most trying of all, both of them being only children. Still they remained firm. That evening they broke caste by having food cooked by Mr. Stone's servants. No one can realise what a terrible trial it is to a Hindu to leave his home, as he must if he makes a public confession of Christ. We should wonder how they can possibly stand it if we did not know that God's strength is made perfect in weakness.

'The numbers in the Sunday-school kept up well during the year; sometimes 220 and 230 were present; but if Sunday falls on a Hindu feast-day, there are much fewer, sometimes not more than 100.

'I had feared I should be obliged to give up the Sunday-school for a time, it was so very tiring. It is held in my house, but Miss Turnbull has kindly taken charge of it now, and Miss Haddock and Miss Alice Lacey or her brother help, so that it is continued. It would have been a great pity to close it, as so many children receive no instruction except through its means.

'*Mohammedan Zenanas.*—We have had a great increase in the number of

Mohammedan Zenana pupils, especially lately, since the hot weather began. There are at present 82 pupils in 43 Zenanas, visited regularly by Miss Haddock, Miss Alice Lacey, and one Bible-woman. They teach the First and Second Catechisms (in the latter the answers are entirely in the words of Scripture), Old and New Testament stories, and the Gospels, while some of the most advanced are reading in the New Testament. Some are making rapid progress, and seem very anxious to learn.

'I cannot close my report without sending very special thanks to the numerous friends in Ireland and England who sent us such a good supply of dolls and other presents for our pupils. I wish the kind donors could have seen the pleasure on each child's face as she came up to receive her prize, the much-coveted doll being received with special satisfaction.

'Those friends who were so *thoughtful as to wrap the heads and arms and legs of the dolls in scraps of calico and other materials, new or old, have helped us greatly by supplying our schools with needlework*, for it is no light matter to find the needful material for so many schools.

'The work at Jaggayapet is going on fairly well. Pidamma (now Mrs. Kalyana Raman) teaches the Scripture in the Girls' School, and also has access to some Zenanas.

'We are trying to open up work in Kummamett, a large town in the Nizam's dominion, about ninety miles from Masulipatam. There is a great deal of communication between this town and Hyderabad. It is a stronghold of Mohammedanism, three-fourths of the people being Mohammedans, and is likely to become a still more important place, as the railway which is now being made will pass through it. There is no girls' school of any kind there. Nungamma, who, you may remember, was the first-fruits of our Zenana work, and who is now married to Silas Garu, a C.M.S. Christian agent there, is ready to teach in a school as soon as we can open one. We earnestly trust our friends at home will provide the means for beginning this work, which is now lying ready to our hands, and will join in prayer that the seed of God's Word, which is being sown in so many hearts in this Telugu country, may spring up and bring forth fruit abundantly to His praise and glory.

'*P.S.*—Since writing the above, we have heard that the friends of the two young men mentioned before had their cases tried in court. The judge decided that the one was a few months under age, and therefore sent him back to his parents for the present. The other, who had liberty given him to choose for himself, though he had expressed in court his wish to remain with Mr. Stone, at the last moment decided to remain at home, and put off a public confession of Christ till his friend should be old enough.'

Miss Bassoe's Report.

'Although it is now eighteen months since my arrival in Masulipatam, I cannot in this, my first report, say much of my own work. The first part of the time was necessarily spent in learning the language, and only since I passed my first examination last autumn have I been doing regular work.

'Miss Brandon has given me the superintendence of the Hindu Zenana work, which is very interesting indeed. There are at present 96 Zenanas, with 232 pupils under instruction. These figures do not represent the whole number of women taught during the year; frequently old pupils leave Bunder and new ones take their place; it is not often that they cease to read from other causes than removal to some other village. One cause of much irregularity in reading

is the custom of the younger women constantly paying long visits to their parents—indeed, often one can hardly say where their real home is, whether with their husbands or with their parents, they seem to divide their time so equally between the two houses. Sometimes they may only learn in their parents' house. Thus one girl who is anxious to learn, and whose parents seem very pleased with our teaching her, was not allowed to read at all when she went to her husband's house, although Miss Lacey teaches his sister. The numerous Hindu festivals do not interrupt the Zenana teaching nearly so much as the school-work, but a good many lazy pupils make feast-days an excuse for not reading.

'Miss Lacey gives all her time to the Hindu Zenanas, and has a good number of pupils, who all seem fond of her. Four Bible-women are at present employed in the Hindu work.

'It is a sad fact that caste is not disregarded among the native Christians themselves, and of course much less among the heathen with whom they come in contact. One family, formerly taught by Miss Lacey, live in an out-of-the-way place. As she could not spare time a Bible-woman was sent to them. They went on regularly for a few weeks, but then informed us that they would not learn from a native woman, especially if of low caste, and as we thought it best not to give in, they have ceased reading. Probably they will soon think better of it and begin again.

'My own work chiefly consists in constantly going round all the Zenanas to examine the pupils; they are always pleased to see me, and each time ask me to come much oftener. I hope to be able to do so as soon as I have passed my second examination.

'Although we do not see many direct results of our work, yet there is much that is encouraging. Surely the Word of God, carefully taught to so many, will not return void, but will yield its fruit in due season, though it may be hidden from our eyes. Many women tell us that they do not believe in idols any longer, but in Jesus, and that they pray to Him only; but few would have courage to confess Him openly.

'One young girl pretended to have lost her religious books, and wanted some secular ones, and on the Bible-woman scolding her, she said that the truth was her relations were afraid of her becoming a Christian, as she had shown so much interest in the Bible teaching. Both the Bible-woman and I at first thought it was only an excuse, but afterwards we found that even the neighbours fully expected the girl to become a Christian.

'Not long ago we began to teach a very nice family from Vizagapatam. The pupils' uncle has been baptized, and yet they are not afraid of Christianity, but seem interested in the Scripture lessons. May they all become convinced of the truth!

'As will be seen from Miss Brandon's report, two of her schoolmasters wished to be baptized. There was much excitement even in the Zenanas about it, and one Zenana was closed in consequence; it was the talk of the town that Miss Brandon would make all her pupils Christians. One of those young men, after having stayed for a week at the C.M.S. missionary's house, wavered, went back to his family, and was received back into caste with the usual ceremonies, burning his tongue, etc. But he has repented bitterly, and last week he confessed Christ in baptism. The other hopes to be baptized very soon.

'As I have to devote part of my time to the language, I have not been able to do as much visiting as I should have liked. Even by spending the whole afternoon in going from house to house I cannot, as a rule, visit every Zenana more than once a month, and it takes some time to get to know the women individually, so as to overcome their prejudices and shyness. Of course they are ready enough to

speak of ordinary matters, and they are eager to ask all sorts of personal questions, but it is not easy to find out their real thoughts about heavenly things. Besides, it takes long for a new-comer to know the natives,—not only their customs and religion, but their whole way of thinking, is so different from ours. I hope next year to be able to give a fuller report.

'The gifts sent from kind friends in England were much prized in the Zenanas. Work-boxes (especially with lock and key) and dolls, are always keenly appreciated. Strange to say, the natives all seem to think that dolls with flaxen hair represent old women, and they are much surprised when we tell them that most English children have such hair. The illuminated texts give great satisfaction. We have given one to every Zenana, and the women are all so pleased, and nail the cards up on the wall. We should like to suggest to the kind friends who send us Telugu illuminations that more variety in the texts would be useful. We have had a large number of cards with Rom. v. 1 and John iii. 16, so that most of our pupils now possess a copy of these texts, and would be glad to have a different one next time.

'In conclusion, let me ask all our friends to continue in earnest prayer for us, that all our workers, both European and native, may be filled with power from on high, and that God may give an abundant blessing to our labour in this corner of His vineyard.

'A. BASSOE.'

Miss Turnbull sends an encouraging report of Zenana work, to which she devotes four afternoons of the week, and of schools, which occupy the rest of her time. We are glad to receive and print the continuation of the story of the cripple lad, which she gave in her last report (vol. vi. p. 248).

'The cripple whom I mentioned in my last report continued making steady progress, under the tuition of a Bible-woman; but last year, during the hot weather, the Zenanas were closed for a time, because the Bible-woman married, and left the station. When work was resumed another took her place, and, on going to the cripple's house, was told he died a few days previously. I went to see his aunt, to inquire the cause of his death. The old lady said, "Oh, if you had only come a few days earlier, how glad my poor boy would have been! He was very anxious to see you, and we made inquiries, but were told you had left Bunder. He was so sorry. He asked me to give you this fan, with his 'salaams,' and to tell you he is gone to God." It is a little fan made of pasteboard, and decorated with coloured papers, which he stuck on himself. A Bible-woman still visits the house. The Scripture lesson is much enjoyed.'

Miss Lacey writes of every week adding to her already full list of Zenanas the names of ladies desiring teaching.

Miss Alice Lacey, who has been at work sixteen months, is preparing for her final examination in Hindustani, having passed the first successfully. She has fourteen Zenanas under her charge, and already sees in them promise of happy results from teaching God's Word.

Miss Haddock writes of Mohammedan Zenanas continually opening for instruction. The light which is breaking in on their darkness reveals the hopelessness which still broods in these poor women's hearts. When asked, 'Who died for sinners?' they answer, 'Jesus Christ died for Christians, but not for us.'

ELLORE.

Our last reports from this station told of changes which had taken place in the staff of our missionaries, our present reports of changes which are approaching. Great regret will be felt that Mrs. Ellington, the senior missionary, is leaving her post, more especially as her health has made it necessary. The arrangements to fill her place will be seen in her own and Miss Digby's reports.

MRS. ELLINGTON'S REPORT.

'This is likely to be my last account of work at Ellore, as, God willing, in the course of a few weeks, Mrs. Alexander will be resuming her duties in connection with the C.M.S., which she gave over to my charge now more than four years ago. And as a very weak throat forbids me teaching or speaking for any length of time, the Committee have sanctioned my return home.

'I am attached to Ellore, and shall be sorry to leave; the regret is however lessened by the work being well provided for. Mrs. Browne, wife of the Principal of the C.M.S. High School, took over the superintendence of the Mohammedan department in August last, and Miss Digby a few weeks later joined us to work amongst the caste people. I expect to hand over to Miss Digby shortly my duties in connection with the C.E.Z.M., but up to the present she has either broken up new ground, or taken up what had for a time been in abeyance. In a day and Sunday school for caste children Miss Digby has succeeded in introducing aid from the C.M.S. Non-Caste Christian Girls' Boarding School.

'The Scripture lessons in the Fort Caste Girls' School are being taught this year by the wife of one of our Brahmin Christian converts, himself a teacher in the C.M.S.A.V. School. The average attendance is 48. The Government grant last year was Rs. 122 : 8—Rs. 50:15 in excess of the year before, and the teachers are confidently expecting to do even better this year.

'Mrs. Chapman continues to teach the Scripture lessons at the Lines. This school is in a much poorer locality than the Fort, and the children are wanted at home to help. The average attendance is only 24.

'I think, however, the quality of work may be considered fairly good; the Government grant last year being Rs. 90:4—Rs. 55:13:2 in excess of 1885.

'In November last these schools were examined in the Bible subjects by the Rev. F. N. Alexander, and in May by the Rev. G. Krishnayya.

'I expect there will very soon be another Caste Girls' School in a newly built part of the town. We have been invited to open one more than once.

'My house-visiting for the most part is amongst elderly and middle-aged women; several are widows. Although I cannot say there are any desirous of making an open profession by baptism, yet I can say now, what I could not a year ago, that some have learned the meaning of sin and repentance, who the Lord Jesus Christ is, and why He

came to this world; and fully enter into the spirit of prayer as illustrated by our Lord (Matt. vii. 7-12).

'My assistant, Mrs. Chapman, still continues her work amongst the women, some of whom, she knows, truly believe in the Lord Jesus, but who say under present circumstances they cannot come forward and make an open profession. The Lord knows their difficulties, and without ceasing ought our prayers to ascend for them. This subject we talked over with the Rev. F. E. Wigram when he was with us. And only a day or two ago I had a conversation with our pastor, Rev. G. Krishnayya, and he suggested that if we made him acquainted with the names of the husbands of any of our pupils whom we would like him to know, he would watch for opportunities of talking to them, and by this means, with God's blessing, good results might follow; at least it might make the way smoother for those at home.

'Without being unmindful of the Saviour's promise in Matt. xix. 29, we cannot forget that a Hindu wife and mother taking a step which might lead to the severance of all home ties is *indeed* a difficulty. We would ask for prayer that the efforts on the part of the Rev. G. Krishnayya to reach the hearts of the husbands of our pupils (who would make an open profession by baptism if they dared) may be blest of God.

'ELLORE, *1st June* 1887.'

MISS DIGBY'S REPORT.

'About the middle of October I left Dummagudem for Ellore. On my arrival, with the help of Mr. Browne, the Principal of the Ellore High School, and Venkayya Gam, a Brahmin convert, I had soon almost enough to do. I am very thankful to them both for using their influence on behalf of my work.

'Ellore is a very bigoted place, and it has been found very difficult indeed to gain access to the high-caste houses. It was therefore with great pleasure and thankfulness to my heavenly Father that I heard I had been asked to teach in two Brahmin houses a few weeks after my arrival. In one my pupil was the judge's daughter, about whom Miss Tod wrote last year (*India's Women*, vol. vi. p. 254). The house had been closed for some months.

'Before leaving for Madras at Christmas to consult an oculist, I went, at my pupil's request, to wish her and her mother "good-bye." Her father came in and said, "I thank you very much for your kind and sisterly attentions to my wife and family. I wish you a pleasant voyage and safe return." My pupil was bright and intelligent, but opposed to Christianity. She told me plainly that she only read the books I gave her because reading them would improve her in Telugu. One day we were talking about transmigration of souls; and on my saying that men's souls after death did not enter into animals, she pointed to some red ants near my chair, and asked, "Why were these made, then? What are those trees for, if wicked men's souls do not enter them?" Much to my regret, she left in April to join her husband in Madras.

'The second Brahmin lady is the wife of a pleader. Soon after I began to teach her she went on a long visit to her mother in Rajahmundry, but I hope to be allowed to visit her again on my return from the Hills.

'Early in January a Brahmin gentleman asked me to teach his wife. I found she knew very little Telugu, consequently I was unable to give her a Scripture lesson; but as Krishnayya Gam, our native pastor, had married a Tamil lady, I asked him to allow his wife to give my pupil a Bible lesson in Tamil. He agreed, on condition that I would be present.

'She has given lessons twice a week

regularly for over two months. At first my pupil objected, but a few days after she asked for a Bible that she might read the stories for herself. She is a sweet young wife, about fifteen, very thoughtful, and grateful for being taught. I quite enjoy my visits to her.

'Beside the three Brahmin houses I have six Sudra houses, and one Sudra woman is a former pupil in Dummagudem. She has joined her husband in Ellore, and reproached me for being three weeks here before finding her out. The work amongst the Sudras is much more encouraging than amongst the Brahmins. I have several times had about forty women and children listening to a New Testament story.

'One day a poor aged woman came in and asked me to tell her about the blind man whom Christ had healed. I had told the story the previous day, and she had heard it from a woman who had been in the house. Another asked me how long I was to remain in Ellore. I replied, I hoped four years. Then she said in a satisfied tone, "Oh, you will be able to tell us about heaven!"

'Mrs. Ellington kindly lent me her musical box to take to my Zenanas. Directly I wound it up the women crowded in, and this same one said, "Truly you are God's children. There is only one thing you cannot do, and that is to give life."

'In November I began a little village work in Patti Bam, about two miles from Ellore. Mr. and Mrs. Browne, Venkayya Gam, and I went the first time. Mrs. Browne and I were invited into the courtyard of the chief man's house, and were surrounded by a crowd of women and children, most of the men being outside listening to Venkayya Gam. I spoke for some time, and they listened very attentively, and seemed very much pleased with a Telugu lyric.

'They requested me to open a school for girls, which I did at the end of the month, as application had to be in before the end of November. All went on very well, and eighteen little girls attended regularly. I had to teach Scripture myself. After my return from Madras I determined to introduce a non-caste Christian as Bible teacher. Although my heathen teacher was the head-man of the village, and receiving a salary, he utterly refused to have a Malah teacher. Consequently the school was closed. He held out for over two months, and one Friday evening I went out to see how matters were progressing. They welcomed me with smiles, and told me I favoured them once again. In spite of this they would not give in, and I could not, and came away very disheartened, feeling sure that the work there was at an end. Early on Monday Venkayya Gam told me that a Brahmin priest, who had made the most objections on Friday, had come on Saturday and requested him to beg me to reopen the school. I was amazed, and thanked God for hearing our prayers.

'This Brahmin had opened an opposition school, but found it would not answer, as the people are poor and could not pay fees. So he closed it, and persuaded the people to receive my Christian teacher if I would take him on as teacher as well. They agreed to share the salary between them if I would increase it a little. I gladly consented, and reopened the school on the 1st of March. The Christian teacher was a day pupil in Mrs. Ellington's school. Her mother accompanies her to school every morning. This is the first time a non-caste Christian has been allowed to teach in a caste girls' school in Ellore.

'In February I opened a Sunday-school for heathen children. The first Sunday I had twenty; all, with one exception, were pupils of the day-school, and caste children. The numbers increased till I found I could not manage so many alone. I could get plenty of helpers, but all non-caste.

'However, as I succeeded in Patti Bam, I tried the same in the Sunday-school, but in much fear and trembling. I took two of our boarding-girls—or teachers, I should say—nicely dressed in white with me. Directly the children saw them their faces changed, and I expected every minute to see the three elder ones walk out and the others follow. But none left, and I took the elder ones, amongst whom were the monitress of the caste school and two Zenana pupils, and gave the little ones to the young teachers. After the lessons we sang lyrics as usual, but the elders would not allow the little ones to come near them because they had been taught by Malahs. I was afraid the numbers would decrease, but Mrs. Ellington spoke to Venkamma, the monitress, and, thank God, the following Sunday I found more children than before, and the numbers have increased to thirty-six.

'I heartily thank those Christian friends for the little books I have from time to time received. I should like to thank the givers themselves. I ask the prayers of friends of the Mission for the work in Ellore, and that we may be wise in winning souls for Christ. LIZZIE DIGBY.

'*June* 5, 1887.'

DUMMAGUDEM.

For the first time we have received a report from Dummagudem. In the autumn of 1885 Miss Graham, a trained nurse, was appointed to this station, where Mr. and Mrs. Cain have carried on interesting work amongst both the Telugu and the Koi people.

MISS GRAHAM'S REPORT.

'As I have been in Dummagudem for nearly eighteen months, I suppose it is time to write a report. Ours is a very isolated little station, with probably less English society than almost any other; but the natives are universally friendly, and treat the missionaries with respect, and often affection, so that we have no lack of friends. This is a great comfort, for I am sometimes left alone for months at a time. The boarding-school boys and girls being so good and the teachers so sympathising and helpful is another matter for thankfulness.

'One thing which has contributed very much to the cordial feeling on the part of the natives is the medical work begun by Mrs. Cain. In the case of the Koi women, the change is very marked, for whereas a few years ago they simply could not be reached, they will now walk up to the bungalow or into the dispensary with as much coolness and confidence as if they were their own. Strictly speaking, the work here must be called "C.M.S.," for everything that is going on now was going on before I came; I have only tried to take a part of what was threatening to break down Mrs. Cain's health. Sometime I hope I may with God's help be able to claim something as my own, but, so far, having had the language to struggle with, I cannot.

'Since about six weeks after my arrival I have been a good deal amongst the people, for Mr. and Mrs. Cain went then for their tour in the district, and in their absence patients continued coming. Of course I could not talk to them, beyond asking necessary questions and giving directions, but Miss Digby (who was here at the time), or my *munshi*, or the dispenser, when he was here, would give them little addresses. Then I had very frequently to visit a high-caste family from a far-distant village, and generally took with me some one who could read and talk; and as they, at any rate, went home knowing what they might

not otherwise have heard, I hope the time was not quite thrown away.

'People often come from very long distances. They hear sometimes from the Banjaris, a kind of gipsies, that they can get medicine here; then, if any recover, they tell their neighbours. Sometimes our applicants have ailments of very long standing. I asked one patient, by no means young, "How long have you had this pain?" The answer was: "From my birth."

'Often I have had cause to be very grateful to God for help and blessing. Once a poor man came, suffering the most acute pain, and I gave him medicine, but reproached myself afterwards for not having done more. However, I left the case in God's hands, and some time after my friend reappeared, and introduced a companion, with the remark: "My pain has quite gone, and I have brought you another patient." That one too recovered, and by and by he brought another.

'Sometimes remarks that people make open an easy way to enter upon religious subjects. For instance, they will ask me to gain merit for myself by giving them all they want, and then I tell them *Whose* merit they ought to seek for themselves. We have some Bible pictures in the Dispensary, and often show and explain them. Some of the people listen with great attention and really wonderful power of comprehension, but in others not the very slightest interest is awakened.

'It was not encouraging for a preacher who was told "I don't know anything about sin,—but I have a very bad pain in my back;" nor for another when a patient turned from her towards me, and politely intimated that she thought I had something to say to her, the fact being that she shrewdly guessed my Telugu would not carry me beyond telling her what she was to do with her medicine.

'I have taken considerable trouble to teach our visitors that my bedroom is to be considered private. Many of them do not seem to have any such idea. It really is not pleasant to see a body stretched on the verandah and the owner's face peering under the door; nor to have the blind drawn aside to make room for an eye; nor (until a higher blind, which baffles them, was put up) to have them looking right over the top. Once I raised my eyes to see a Banjari man calmly surveying the scene.

'He was an old acquaintance, who had come to me two or three months before with an abscess, and when I said, "Ah, this ought to be cut," he begged for a poultice instead, because he could not have anything so dreadful done unless his wife were present. I very willingly let him have it, hoping indeed that it might not be necessary for him to come again. However, next day he and his wife appeared. There was no escape for me, so after we had taken courage, the operation (not a very great one after all) was performed, and in a day or two he was quite well. He was so delighted with his own rapid recovery that, before leaving the neighbourhood, he brought up, I am sure I don't know how many members of his family to be treated for various complaints. And now, in his second visit, when he introduced himself by looking over my blind, he told me that the poor little wife had died in the jungle.

'We have a little empty house in the compound which we call the "Koi house," and there we sometimes have "in-patients" for a considerable time. The last was a little Koi boy, who was attacked in the jungle and badly torn by a bear. He was a brave little fellow, and I was sorry when he had to go home with his arm in a very critical condition; but he couldn't stay without some of his own people, and they had all to do their cultivation work, or where was their food to come from? The father stayed here with him for some time after the others, but a message from home that the

baby was unwell decided him that they ought to return at once, and we have not heard of the poor little boy since.

'I hope you will pray very earnestly for Dummagudem, that God will pour out His Spirit abundantly on us, on our Christians, and on the heathen. Much that is encouraging has taken place in the last year, but when we see crowds with very little to brighten their present life, and nothing at all to brighten the coming one, how much, how very much, we must long that they too were possessed of that which hath "promise of the life that now is and of that which is to come."

'JANE GRAHAM.'

Work amongst Mohammedan Women in Madras.

A YEAR ago we published an 'Appeal from Mysore,' where the need of workers for the Mohammedan women was urgent. With great thankfulness to the Hearer and Answerer of prayer, we can now number Bangalore, its chief town, amongst the stations of our Society, and Miss Thom has been appointed to it as an honorary missionary. From Madras she has written her first impressions of Mohammedan work in South India, comparing it with her experience of the Punjab.

We have the further satisfaction of announcing that Miss A. M. Smith has arranged to sail for Bangalore as an honorary missionary this autumn, resigning her post of Honorary Association Secretary for Paddington, in which she has received special blessing and encouragement, into the hands of Lady Locock. Lady Locock's kindness in undertaking it is heartily acknowledged.

The following is Miss Thom's account of work in Madras :—

'One observes many differences between the conditions of mission-work in Madras, where the Gospel has been preached for a century, and in the Punjab, where it is about fifty years since the Ludhiana Mission (American Presbyterian) first established a Christian Mission. The large congregations of Tamil-speaking Christians are very striking, and missionaries from the north consider the tone and standard of religion decidedly higher. This one would expect where many can count back two or three generations of Christian ancestors, and have learned at their mothers' knees what has only come to others in middle life, when habits are formed and prejudices fixed.

'The Mohammedans here seem very bigoted. About four years ago a very earnest young convert from Mohammedanism came here from Haidarabad, and at once began preaching in the bazaars, where he created a sensation, and roused great opposition. He was very roughly handled, and on one occasion stoned. He died not long after (not from effects of persecution), and a bitter spirit of animosity pervaded the whole Moslem community. 'Fatwas,' or proclamations, were issued forbidding any one to speak to a Christian ; and even the Munshi, who had taught Miss Oxley for years, and to whom she had just made a present of a watch, passed her in the street without recognition. The two C.M.S. missionaries, the Rev. Malcolm G. Goldsmith and the Rev. Henry D.

Goldsmith, who seem to have borne the brunt of the battle, were, however, so kind, gentle, and long-suffering, that by degrees these feelings of enmity softened—so much so, indeed, that when Mr. Henry Goldsmith's marriage to the daughter of the Secretary to the Government took place, a large number of Mohammedans responded to the invitation sent out by Mr. Goldsmith to a wedding-feast in his own compound. Fruit, etc., was as usual about to be distributed, when an old Mohammedan, who had known Mr. Goldsmith some years, rose, and said that they all knew it was the custom of Christians to thank God before they began a meal, so he would ask Mr. Goldsmith to do this for them before beginning the feast. It was a touching ending to the previous state of affairs. Another peculiarity of the work amongst the women here is that there is a very large number of ladies, English and Scotch, of various denominations, working together with their Eurasian and native helpers, so that care is needed not to let the different works clash. The Government, too, is now supplying a number of Zenana teachers, who are often welcomed where those who only give a Christian education are objected to. However, I have heard of an instance proving that the Word of God can maintain its own ground.

'A Hindu lady, who was learning from the Government teacher, saw a Bible and some Christian books with a friend, and on this account begged Miss Oxley, who had brought them, to teach her regularly. Having many other houses to go to, and wishing to avoid rousing opposition, Miss Oxley declined to go unless the Government teacher would write her a letter, saying she had no objection. The poor woman actually induced the Government teacher to write to Miss Oxley saying, "that as she found her pupil most anxious to be taught the Bible, she had not the slightest objection to Miss Oxley's visiting her for that purpose." Ever since Miss Oxley has carried the Gospel to this, we trust, thirsty soul. I went with Miss L. Oxley to see some of her work amongst the Mussulmans. Much that is trying arises from the peculiar circumstances of a large proportion of the Mohammedans in Madras, who are hangers-on of the deposed princes of Arcot and the Carnatic. A vast amount of poverty, too, follows in the train of other things, and the cases of suffering and distress daily make large calls on the means of help. In a small but respectable house we found a poor woman so weak and ill from almost sheer starvation, that she could not read. The husband had been very ill, but was now out of hospital, and did what little he could to earn a trifle. Miss Oxley said he was such a good, kind man in many ways, hiding his extreme poverty from his wife, saying "he was not hungry," lest she should refuse to eat the larger share of their poor little meal; yet everything in the small house was beautifully clean and neat. Indeed, it struck me in other houses that in this respect they are superior to the same class in the Punjab, where the great extremes of climate involve greater expenses in keeping a tidy house.

'In one house the inmates were very sad; for the son (who had to undergo great persecution from his Mohammedan co-religionists because he was a teacher in the Harris School under Mr. Goldsmith) was so ill that they feared he must give up the work.

'I think I have been most interested in the Sunday-school of poor Mohammedan women and girls held in Blacktown. When first commenced two years ago, it was intended for the very poor of the neighbourhood, and three pice (rather more than a farthing) was to be given to each one who came. The news spread, and the first Sunday such a crowd of sick, diseased, lame, etc., besieged the doors, that there was some risk of their breaking them in, and a policeman had to be called.

Many were professional beggars, and others not at all the class of respectable, but very poor, Mussulmanis whom Miss Oxley wanted to reach. But the class settled down into what was intended, and when we reached the place we found a few evidently very poor and old women waiting.

'In a very few minutes the 100 or more who formed the meeting were all gathered, and seated irregularly on the stone floor; about 18, being quite young girls, were gathered into one room separately. Miss Oxley gave these over to me the first Sunday, but last time intrusted me with the 85 women. It seemed such a touching sight, these poor creatures sitting on the stone floor, so patiently listening, many amongst them old—some *very* old,—two or three only just tottering in with Miss Oxley's help. One refused the coachman's assistance up the steps last Sunday, saying, much to Miss Oxley's amusement, "No, my missey help me." Very many had white hair, and were more or less ill and weak. Altogether, it struck me as being very much such a crowd as might have pressed round the Blessed Lord Himself,—at first no doubt only seeking bodily help, yet some hearts drawn to seek Himself through His gifts. The earnest look and fixed attention showed interest in the subject of a Mediator between God and men, "the man Christ Jesus." I was surprised especially at one woman, who turned round to those about her, whenever a direct statement about our Lord and His Divinity was made, and gave a sign of assent and approval.

'One very handsome, aristocratic-looking old woman, with snowy hair, is very regular; another, with a very *good* expression, and somewhat better dressed than the majority, has been a regular attendant since the school was opened. On one occasion, when the money ran short as they were receiving one by one their three pie at the door, she passed out with hers, but found that another who followed her was to go, for that time at least, with nothing, so turning round she put her own three pie into the other's hand, saying, "She is poorer than I, let her have it." That was a good deal for a poor Mohammedan woman to do, even had she felt quite certain of its being made up to her on the following Sunday. Miss Oxley has just been telling me that on the second Sunday after beginning the school, and notwithstanding the three pie, so great was the dislike of the Bible teaching that only three poor women appeared. Then the number slowly grew, especially when they found that at Christmas those who for one year had been regular attendants were to receive a piece of cloth for a chaddar, and all were to have a feast and "tamasha," which they greatly enjoy.

'One cannot but hope and pray that almost at the eleventh hour some of these poor, weak, aged women may find Him, who has surely gone forth to seek them now by bringing the Gospel to them. A very different sort of gathering took place at Miss Oxley's own house one afternoon since I have been here. There were about 23 or 25 native ladies (Mohammedans, not of course, of position or wealth, as such would not have come; but they were all of respectable families), who came in "bandies," or two-wheeled conveyances drawn by bullocks, which Miss L. Oxley had sent for them. Two or three English ladies came to assist in entertaining them, amongst whom were Mrs. H. Goldsmith and Mrs. M'Ghee. The servants being sent out of the compound, we all walked about under the trees for some time; then tea and cake and fruit was laid on a table in a shady place, and chairs being placed round, we all retired and left the guests to themselves. It does not sound hospitable to our Western ideas, but Miss Oxley, who knew her guests, thought they would be far happier alone, and far too shy to eat had we been present. A couple of hours passed very pleasantly, pictures shown, etc.

etc., and hymns sung with the harmonium, which pleased them greatly. I doubt, except on some very great occasion, if it would be easy to get so many respectable Mussulmanis to visit one's house in the Punjab, which is strange, as, on the whole, the bigotry here (in Madras) is greater.

'M. A. THOM.

'MADRAS, *March* 16, 1887.'

Hazara.

BY MISS MARGARET SMITH.

THE readers of *India's Women* may like to have a few particulars of the latest infant mission of the C.E.Z.M.S. Hazara is a district lying between Rawal Pindi and Peshawar. It is 150 miles long, and on an average between forty and fifty miles broad. It is divided into three parts, of which Haripur is the chief town of the first, Abbottabad of the second, and Mansehra of the third.

Haripur is in the plains, and is the centre of the most thickly peopled part of the district. Its population of about 4800 is comprised largely of Hindus, while in the surrounding villages and elsewhere Mohammedans predominate.

During the month of February I spent two or three very happy weeks in Haripur, in the Sessions House, which was kindly lent to me by the Deputy Commissioner.

The warm welcome I received from all, both Hindus and Mohammedans, the earnest invitations to come and settle amongst them, the seemingly eager desire of the men for the education of their wives and daughters, convinced me that it would be a promising field for missionary labour.

The insuperable obstacle, however, of there being no house in which I could live, sent me on to Abbottabad, which, being a civil and military station, possesses bungalows, one of which I had been able previously to secure.

I had heard much of the intense bigotry of the Mohammedans of Abbottabad, and waited rather curiously to see what my reception would be. First some boys from the Government school came to me with a request for Christian books. This laid the foundation of a Sunday-school for the Hindu and Mohammedan lads, of which between twenty and thirty came to us pretty regularly every Sunday. It also induced me to start a small lending library, of which the boys eagerly avail themselves, and many men of the place also.

Then I opened a school for girls, with a teacher from Amritsar. Only

a very few girls came at first; but I was immediately asked into their houses, and from theirs into others, and so on and so on, until, not less than two months since starting work, I and my temporary fellow-helper have as much as we can possibly do. Pupils in the Zenanas have increased rapidly; we have now between sixteen and twenty, whom we teach regularly Urdu reading and writing, as well as glove and stocking knitting, lace-work, etc., and in one case English. Abbottabad is an intensely *purdah* place; the women are absolute prisoners. For this reason they are very grateful for any help I can give them in the way of medicine. It hinders the school sadly, however—such little girls are shut up, and not allowed to go into the nearest *gali*.

I think we, as well as our religious teaching, have been freely discussed in every house, but so far no doors have been closed against us on account of the latter.

I receive many invitations to visit Mansehra. I may go shortly on an exploring expedition, as it were, but at present see no possibility of extending work in that direction.

I am very anxious to spend the cold season in Haripur, but think it likely, in order to do so, I may have to build for our accommodation. I have already promises of help from two friends who are deeply interested in Hazara, and trust for more. For the present needs of the mission, I have had much kind help from friends both here and in England; particularly I must mention the gift of a strong, active horse, for the use of the Hazara Zenana Mission, from the Rev. John Moulson. I am praying much that God may put it into the heart of some home worker to offer herself for the needs of Hazara. 'Hitherto hath the Lord helped us,' and if it is His will to continue to use such feeble instruments as witnesses for Christ in this district, He will assuredly not fail to supply all our need.

A Sketch of Ellore.

By Mrs. Martin Browne.

'Ellore, or Yeluru, has 25,487 inhabitants—5048 Mohammedans, 20,253 Hindus, and 188 Christians, including about six Europeans, a few Eurasians, and the rest native converts. It is perfectly flat, and by nature without a single pebble or stone. Paddy is cultivated in the fields all around, which about this time are most refreshing to the eye. Although only fifty miles north of Masulipatam, the canal winds so that it takes more than two days to reach it. This journey, made in a boat, the cabins of which were so low

that one could barely sit upright, was a penance to be undergone only when absolutely necessary ; but the C.M.S. has now a private boat, fitted up with every convenience, which, I am told, is very comfortable, and makes canal-travelling a pleasure. We have post and telegraph offices, and the town is rapidly improving and increasing. Two new suburbs with some fine large houses sprang into existence during the year I was away. Residences fit for the English-speaking community to live in are badly needed, for, besides the collector's two-storied house and the Mission property, there are only three small bungalows available. In addition to the bungalow in which Mrs. Ellington lives, with its boarding-school for native Christian girls, and our house, together with the high and preparatory schools, and a house for the native clergyman, the C.M.S. has the native church, with the boarding-school for native Christian boys in the same compound ; two fine school-rooms, called the "Lines" and the "Caste Girls' School," and a smaller one for Mohammedans in the East Street, and three small native dwellings called "Widows' Houses."

The cemetery is situated in a very inconvenient, desolate place, and one has to pass through the most thickly populated part of the town, with its narrow, crooked streets and bad smells, to reach it. I have been there twice, but instead of the sweet, solemn thoughts that one is accustomed to at such times, my one desire, after laying the flowers I had on the graves for which they were intended, was to escape from the inquisitive gaze of the natives who lined the walls and crowded as near to the gate as my bearers would allow.

'There are ten large pagodas dedicated to the various heathen deities, besides numerous small ones ; and wooden posts or stone pillars, surrounded by a raised platform, are considered objects of worship quite good enough for the poor Pariahs. Some of the pagodas have domes, surmounted by gilt globes; but, disfigured as they are by images and pictures, most of them are better seen at a distance. There are five Mohammedan mosques, with very pretty minarets. My husband was taken into one of these by one of the masters of the school, the son-in-law of the Kasi, and he says that it was an imposing sight. The mosque was crowded with lines of worshippers, and some who had just arrived were washing their feet in the tank in front of the mosque, according to their prescribed form, before they joined the others, who were kneeling on carpets, with their faces towards Mecca, to "perform their prayers," as my husband says, for they appeared to him to be real gymnastic exercises. The three walls of the mosque were entirely bare, but the open front was decorated with fretwork arches, and in the centre was a small stone platform, with three or four steps, for the preacher.

'The canal is an important feature in Ellore life. There is an aqueduct which conveys its waters over the wide sandy bed of the river Tamaleru, which flows underneath between low arches. It is a little distance from the town, and the evening my husband took me to see it there was a gorgeous sunset, such as is only seen in monsoon time. The whole sky was covered with clouds of deep brilliant colours, which filled the air with a soft rosy light. Near the lock the canal is very pretty ; cocoanut palms, tamarind, flamboyant, and other trees fringe its banks, and make on one side a shady, though dusty, avenue, where I used to find a very pleasant, cool, quiet place in the early morning to read my portion, and to prepare for the day's work. From March to June the canal is closed, and I have seen poor people taking up the fish in handfuls from its muddy bed when the water has been drawn off. Large numbers of men, women, and children are then em-

ployed in removing the soil from the bottom of the bed. They carry it in small baskets on their heads, and deposit it on the banks. On the day when the water comes down again there is great joy and excitement among all classes of people, who crowd down to the banks to give it a welcome. It is touching to see how they rejoice at the sight of the muddy-looking, sluggish waters, holier in the eyes of the Hindus than the clearest, purest water from any other source, just because it comes from the Kistna. If they were only as fully sensible of their need of the Saviour's life-giving waters, how many would be saved, and how much happier they would be!

'The bazaar is a most interesting place in the evening, with its piles of fruit and sweetmeats and brightly coloured cloths, its crowds of gaily dressed people, and the curious artistic-looking brass lamps (such as one sees in the hands of the ten virgins in old Bible pictures) flaring in the booth, where each owner sits cross-legged, surrounded by his goods.

'As I was passing through one day I saw a wild-looking woman, a devotee, with a head-dress of cowries, and strings of them round her neck. She had been sent out by the priests to collect money for their idol. She scatters cowries in all directions, and then begins a most violent, frenzied dance, during which she picks up all the shells from the ground with her mouth. One day I saw a Brahmin bull (of which there are several in the bazaar—fed as an act of devotion by the people) go quietly up to a poor woman who was waiting to sell her bundles of *cholam* (fodder), nearly knock her over, and begin munching the *cholam* with an air of security and confidence which was not misplaced, for the owner merely moved the other bundles to a safer place, without making the least effort to save even a part of her property. These bulls help themselves to sweetmeats or anything else they like, and often grow unmanageable. One attacked Mrs. Chapman last year in the bath-chair (or "push-push," as they call it) in which she goes to her work, and obliged her to take refuge in a neighbouring house.

'The chief manufacture is that of carpets, by Mohammedans, said to be descendants of some Persian carpet-makers who settled here many years ago. I went with Miss Digby once to see it. The factory was a wooden shed, very dark, with a narrow, raised passage up the centre; on each side the high frames on which the carpets are made, and behind them the weavers. They seem to work mechanically, and so fast that one can scarcely see their fingers; but they are miserably paid. One boy, to whom I spoke, said that he got only one anna and a half (1¾d.) a day—less than a coolie can earn.

'The Fort, in which my new home is situated, is to the north of Ellore. It covers about ten acres, and is said to have been built in the thirteenth or fourteenth century by the Mohammedans, who brought the stones from pagodas at Dendaluru and Vengi, which had been dedicated to Siva, and which they destroyed. It is leased from Government by the Church Missionary Society for fifty years, half of which have expired. Besides our house, there is the school building, the native clergyman's house, and two Government buildings at the distant end. Though in the heart of the town, we are lifted high above its sights and sounds. The cattle grazing on the fresh green grass, and the old banyan and other trees, make it a pretty and peaceful scene. The mission-house, where Mrs. Ellington lives, is situated in the suburb of Jungalamudi, at the southern end of the town, on the further bank of the river Tamaleru, which is quite dry during the hot months, and overflows its low, sandy banks during the rainy weather, sometimes approaching to the very steps of the house. In the mission compound are also a dormitory and

schoolroom for the thirty or forty Christian boarding-girls, who come in from the villages to be educated under Mrs. Ellington's supervision. The boys' boarding-house and schoolroom are in the church compound, and are under Mr. Alexander's charge.

'The Mission has five girls' schools here (three Mohammedan and two Hindu), in which 183 heathen and Mohammedan children are under tuition. There are also 41 Zenanas, with 54 pupils, where the Scriptures are taught by Mrs. Ellington's four Eurasian assistants; and, lastly, there is a High School, with a preparatory school connected, the former with 130 boys (Hindu and Mussulman), and the latter with 120. It is my pleasant duty to teach the Scriptures to the Mohammedan boys in the Preparatory School, there having been hitherto no one to do it; and a Brahmin convert teaches the Hindus. In the High School my husband teaches the Scripture, and is assisted by the Rev. G. Krishnayya. A portion of the salaries of the masters of the High School is paid by Government.

'The annual reports of the Government Inspector of Schools have been highly favourable for several years. It is my husband's life-work, and his best strength and energy are thrown into it. We cannot but believe that the good lessons imparted day by day, with prayer and God's blessing, are already influencing the lives of the scholars, and will awaken in the hearts of those that shall be saved the desire to become followers of the Blessed Master. Some of the boys, particularly the Brahmins, are very poor. Some of the worst off are orphans, without home or friends, and their condition is truly heartbreaking, for their caste forbids them to labour with their hands. They sleep at night in a *chattram*—that is, a shed provided for travellers—and live on a single meal a day, which they procure from people of their caste, who, for the sake of *punyam* (merit) with the gods, set aside a certain day every week on which they give food to a certain number of Brahmins. Of course, one meal a day is not enough for a growing boy who is studying hard, and my husband says that they sometimes look so famished and weak that he cannot bear to look at them. It is the custom to give away money to Brahmins on great festival days, and in this way they procure a little towards supplying themselves with clothing. A subscription book for their assistance is sent round, but there are so few Europeans and Eurasians here that only a small sum is collected monthly from them or from the natives. Much more is being done for the Pariahs, and I now ask—Will not some of your kind readers, whose hearts God has touched, and to whom He has given the means which these poor Brahmins lack, offer scholarships for them? Christ fed His hearers when they were hungry with material bread; and are we to consider that we are doing our duty when we have provided the bread of life for their famishing souls, whilst their poor bodies are faint with hunger? Will those who have not much give a little, like the lad who had only five barley loaves and two small fishes? Or, if they cannot give, will they not collect from others, and pray that the Great Giver of all good may open the hearts of His servants who are rich? I am quite certain that prayer is the most powerful weapon that the soldiers of Christ can use.'—*Reprinted from* 'The Missionary,' *Dec.* 1886.

Home Items.

AT the *May* Committee (held April 27th) Miss Butler, from Bhagulpur, had an interview with the Committee.

At the *June* Committee Mrs. Arbuthnott was appointed a Vice-President of the Society.

Miss S. L. Mulvany and Miss E. Highton, from Calcutta, and the Rev. F. A. P. Shirreff, M.A., from Lahore, had interviews with the Committee.

It was resolved that in compliance with a second invitation from the Japan C.M. Conference, two ladies should be sent to Osaka in the ensuing autumn.

The death of Lord Kinnaird was reported, and a resolution voted of sympathy with Lady Kinnaird.

At the *July* Committee arrangements were made for the Dismissal Meeting in the autumn.

Lady Rivers Thompson was appointed a Vice-President of the Society.

A letter was read from the Dowager Lady Kinnaird thanking the Committee for their sympathy.

Miss Denny was appointed a member of the Committee.

The Rev. A. Clifford, M.A., from Calcutta; the Rev. T. R. Wade, from Amritsar; Miss Catchpool, from the Punjab Village Mission; and Miss Dewar, from Amritsar, had interviews with the Committee.

2. The C.E.Z.M.S. Dismissal Meeting will (D.V.) take place at the Conference Hall, on Friday, September 30th, at 3 P.M. The Rev. G. F. Head, M.A., Vicar of Christ Church, Hampstead, will give the address. According to the present arrangement, the names of the ladies who will sail this autumn and their respective stations are as follows: Miss Catchpool, Narowal; Miss Dewar and Miss Cooper, Amritsar; Miss Werthmuller, Peshawar; Miss Compton, Hyderabad; Miss Middleton, Dera Ismail Khan; Miss Hobbs, Ajnala; Miss Hull, Cashmere; Miss A. M. Smith, Bangalore; Miss Cowley, Burdwan; Miss Boileau, Barrackpore; Miss Hoernle, Mirat; Miss Sampson, Calcutta; Miss Moore, Jabalpur; Miss Gehrich and Miss Thomas, Palamcottah; Miss Jane R. Brandon, Masulipatam; Miss Julius, Osaka, Japan.

3. On Tuesday, July 5th, a conference of the C.E.Z.M.S. Treasurers and Secretaries of the several Metropolitan Associations took place at the Morley Halls, 316 *Regent Street.* It was attended by some 80 persons, and was opened by the exposition of Psalm cxxxii. and prayer.

The subjects, before arranged under the head of Organisation, were Finance, Publications, and Deputation Work. The Rev. G. S. Karney spoke of the present opportunities for extension, and referred to the almost overwhelming appeals for help from India, China, and Japan. Mr. Stuart then showed the present possibilities of responding to these appeals in a statement of finances. Although the increase in the Association receipts is encouraging, it does not keep pace with the demand. It is necessary that every talent should be turned to account; and that all home workers should take the best and wisest means of accomplishing the object they have in view. It is to be hoped that the reports and papers read, and the animated discussion, will have tended to accomplish this end by giving mutual and useful information.

At luncheon the members of the Conference had the opportunity of discussing in an informal manner the subjects of interest which all had in common.

The conference was continued after luncheon, from 3 o'clock until 4.15, on Working Parties, Lady Locock presiding. As £6600 of the Society's funds were derived last year from the sale of work, in addition to a large supply of work for sale, and 5000 dolls and other prizes, which were sent to India, the subject is one deserving of attention.

4. A drawing-room sale on behalf of our Society will be held on Tuesday, Wednesday, and Thursday, October 25th, 26th, and 27th, at Cloudsley, Park Road, Wallington, from 11 A.M. to 9 P.M. on each day. Contributions of work or anything saleable, with prices attached, will be thankfully received by Mrs. Boyle, *The Vicarage*, Mrs. Baylie, *Musley Villa*, or Miss Hooper, *Cloudsley*.

5. A meeting for prayer and praise, open to all friends, will be held (D.V.) at the Society's House, 10 (late 5) *Maresfield Gardens*, on Monday, October 31st, at 3.30 P.M.

6. *C.E.Z.M.S. Painting Union.* Subject for September-October, 'A Sacrifice,' to illustrate Heb. xix. 2.

7. The prize of 10s. kindly offered by the Rev. James Cornford for the best essay on 'The Religions of India' has been won by Miss Grace Elwin, *Buckenham Rectory, Norwich.*

No papers were sent in on the other subjects for which prizes were

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Foreign Items.

North India Mission.

Calcutta.—*A Prize-Giving and Festive Gathering.*

'Friends at home who are interested in missionary work will no doubt like to hear about a festive gathering which took place last Saturday in the Mirzapore C.M.S. compound. One wishes on such occasions as these that the distance between dear old England and India were not so great, that the sea would vanish for a time, and the two shores meet, so that our English friends might with their own eyes see what we can only show on paper. So, dear friends, as you could not be present yourselves at this delightful gathering of 500 little brownies, assembled to receive their prizes, we must ask you to try and see it with your mind's eye.

'In imagination come with us to the Mirzapore compound. On a nice plat of grass by the C.M.S. Boarding-school are assembled 500 little Hindu girls, representing eight schools in Calcutta or the suburbs. As we enter the gate and drive up, we are saluted with the word "nomishka," the Bengali "How do you do?" *A shamiana* is put up, under which the guests are to sit for protection from the sun. We will place you in some seats near the front, so that you may have a good view. The children are seated on *dhurris* (or drugget) in front of us; here on our left is the Amherst Street School, belonging to the C.M.S., superintended by Miss E. Highton; next comes the Ghoba Bazaar School; then the Dirzieparah (of which more hereafter) and soon the eight schools form a sort of semicircle; the bigger girls are at the back, the wee ones in front. By each school stand the native teachers, and the assistant missionary hovers near the one under her charge, looking very much like a hen with her chickens.

'The guests are numerous; their carriages form part of the background of our picture. One would so like to paint such a scene. A few palm-trees, deep blue sky, the flat-roofed houses of the missionaries, the gay *bougainvillia* (a bright magenta flower), the carriages of all descriptions, from the handsome carriage of Government House down to the *ticca gari* (hired conveyance), the liveried servants in scarlet and gold, natives standing round to see what was going on, and pundits anxiously listening how the little girls acquit themselves when their turn comes to recite. The boys of the boarding-school are peeping through the venetians to see the fairer sex show their skill in learning and the wonderful display of coloured jewellery; the white-haired Bishop of Calcutta shows a kindly interest, clapping his hands when some little maidens perform their parts well.

At 4.30, on the arrival of Lady Rivers Thompson, the proceedings commenced by the Lord's Prayer, repeated in Bengali by all the children together. One could not help noticing the devout expressions of the greater number, closed eyes, clasped hands, and bent head, as if they realised they were repeating holy words, putting to shame, I fear, many an English child. Each school then took its turn in singing or reciting. One of the hymns sung was "Now the day is over," taking one back to childhood's days, when the same hymn was sung (only in our mother tongue) in our nursery before we went to bed. The recitations were most amusing; the earnest faces of the speakers, the action, pointing the finger, waving the hand, were all very natural. One piece was about a child stealing what he thought was sugar, but on eating it

he found it was something very hot; the wry face made at this juncture was most ludicrous.

'After each school had performed its part, Lady Rivers Thompson gave away the *Scripture* prizes, which consisted of Bibles, Testaments, hymn-books, and some scrap-books—the last of these were made by some children in England. One little blind girl was led up to receive a prize, and it was touching to see her when she got back to her seat, feeling it all over, and apparently asking her neighbour what it was like. I wished that there were a raised Bengali type for the blind. Is there no second Dr. Moon to help the poor blind Bengali to read the Scriptures?

'After some more hymns and recitations the general distribution of prizes and presents took place. Amongst those who were kind enough to come and show their sympathy by giving away the prizes were Lady Aitchison and the Marchioness of Strafford, who are staying at Government House; Miss Johnson, the Bishop's sister; Miss Rivers Thompson, and Mrs. Neill, a warm friend to our Society. We noticed as the proceedings were going on how interested the coachmen and *syces* looked, pressing as far forward as they could, so that they might hear what the children said; and no doubt it was novel to some of them to see *girls* coming into public notice.

'The Bishop made a very appropriate little speech at the end, remarking on two points—namely, how *much* this gathering of children represented, yet on the other hand how *little*. First, It represented *much*, for it showed that a work was being done amongst the females, and that there was much to encourage those who were engaged in this work. After what had been heard and seen that day, no one could deny that the work was telling. He prayed that God might grant that an influence might be felt in each individual house, which those children represented, and that many might come out as Christians, and be devoted to God's service; secondly, it represented but little, a drop in the ocean—500 among millions; but still, we were to take courage and go forward, being sure that God was blessing the work.

'The Bishop touched upon the importance of the teachers themselves first being trained, remarking that the Christian women present, some of whom had been brought up in the Normal School, had been taught how to teach, and were now sent forth to schools.

'At the conclusion the children all received fruit and sweetmeats. It was amusing to see them stowing it away in their pockets, which to them is the corner of their saris. Their tongues were let loose, and a babel of little voices began, each one extolling her own present. Yellow was the predominating colour, on account of the season of the year, Basanta or Spring; there were besides all colours of the rainbow—blue, green, red, purple, crimson, etc. One little girl wore a beautiful purple silk sari, with gold thread marked in patterns, fastened round her waist, with a gold girdle, and she had shoes and yellow and black striped stockings. Most of the children had bare feet, unless they had rings on their toes; a good many had anklets.

'One girl had a gold ring on her finger, to which was attached a gold chain, which went over her hand and round her waist. Another small child donned a cap *à la Mildmay;* the shape was such as the Deaconnesses wear, only not so pretty. The centre was formed of some flimsy blue material, with lappets of the same, with white lace round the edge, and a bunch of artificial roses in front. Another mite had a sort of coronet made of pearls, which dangled over her forehead, and white flowers stuck in. These flowers looked very much as if they were off a wedding-cake. The headgear was very remarkable,

so varied; the hair most beautifully plaited, and put up in all sorts of ways. Here and there one wore flowers made of wool, such as you see on mats in England.

'It was quite a relief to see fewer English dresses than usual, as their own native dress, the sari, is so much prettier, and more becoming. Some had lovely saris, pink shaded off into blue or green, with silver borders, and a good deal of jewellery on arms and necks. On such an occasion as this, of course, they put on the best of everything.

'There was splendid order, and one could not help feeling that the children did great credit to their teachers. It was a most successful day, every one seemed pleased; the only thing lacking, dear friends, was your presence.

'The Dirzieparah School, which you have heard of before, is one of the most satisfactory schools as regards attendance. This is the school where we want a building of our own. An application has gone up to the Municipality for a grant of land, and they are willing to give it for two rupees per month. We have nearly enough money for the schoolhouse—not quite. Would you, dear friends, like to put in a brick here and there, and share in this good investment? If you could only see what a benefit the school is; it would be money well spent. Just think of those eighty children (which is the average attendance) day after day coming and listening to the "old, old story of Jesus and His love," and you may be the means of bringing some of these little ones to the Lord Jesus. What joy it will be to you when the Lord comes to gather His people together, when He tells you that you helped to bring those little Hindu girls to Him!'—*From Miss Harding, March* 1887.

CALCUTTA.—*A Visit to Arndul.*

'Miss Edith Highton and I went to Arndul last week and spent a night there, that we might see more of the women than we can if merely going for the day. It was very enjoyable; the air was cool, and we were able to walk about all the time. Such numbers of listeners assembled at the different houses—as many as twenty-three at one house, and nineteen at another; and they were really interested, and asked intelligent questions. They are all ready to acknowledge that we have the Truth and the Light. At last it got quite dark, and a small lamp had to be brought.

'We were seated on the raised part of the verandah, and the women and children were most picturesquely grouped below. Attentive and interested as they were, they carried on their own rites at the same time. A girl fetched a small jar of water, and put a drop or two on each cloth, which a woman was taking down from the drying-rope. We asked what that was for. They replied it was Ganges water, and would bring a blessing on the wearer. Talking of forgiveness of sins, an old lady gave me an account of a recent pilgrimage she had made, where she had undergone many indignities to receive absolution, the Brahmins having put the dust of their feet on her head, etc.; but the worst humiliation she had been spared owing to her being the mother of sons. They are all very sorry for our childless condition, and can't at all understand our not minding it.

'There are a few for whom we would ask special prayers: three sisters who have been at one of our schools for years, and are true Christians in heart, but are not yet of age to choose their own religion. Two of these girls are married to Hindus; the elder is sixteen, the younger fourteen, so they both have a long time in which to be tried and tempted.'—*From Miss Rainsford Hannay, Feb.* 1887.

CHUPRA.—*A wide field for work.*—We are permitted to print extracts from a private letter from the Rev. G. H. Parsons :—

'Let me try and enlist your prayerful interest in our work. I have cut out for you an extract from our local *Gleaner*, which I contributed some twelve months ago, which you may not have seen. It concisely states the special value of the Magic Lantern for *reaching the women*. You know that the Indian customs forbid a respectable woman to *look* at a man, and certainly they may not stop and speak or listen to him, so that until we have women workers among the women this greater half of the community are practically neglected. I am thankful to say the C.E.Z.M.S. are developing their efforts among village women, and Chupra is included now as one of their stations. My wife is an "honorary missionary" on their list, and her special work is the training of village Bible-women. Much good work among the women and girls has been initiated here. We have a Christian village of about 100 houses, and in the Girls' Sunday-school held in our house we have nearly seventy on the rolls. My sister came out last October to join my wife, but a recent decision of the Home Committee has removed her to Calcutta, so that my wife is now single-handed, with only one native assistant, but Mrs. Ghosh is very valuable and efficient.[1]

'We have just settled down again after the Christmas festivities. Through the kindness of friends at home, we were able to give nice warm garments (for it is very cold now) to the Bible-women, and many dolls and other little presents to the girls. These are very much appreciated, and are really a great help in the work, as they encourage regular attendance. *Fancy coloured bags*, cottons, needles, scissors, and pieces of cloth are all in great request. My wife has a very large mothers' meeting, sewing-class, and Bible-class. We buy the cloth and sell it a little cheaper, and no one may take it away until the price is fully paid up. The Bible-women cost us about £6 each a year. There are eight ; they have three years' training, and we hope they will work not only in Christian villages, but also in the surrounding Hindu and Mussalman villages. They are all widows, and live together, each having a tiny little room.

'My own work is itinerating. We can spend four months in tents, till the middle of March, and three months in a boat, July to September. I have, besides, the general superintendence of all our schools. To give you a little idea of the greatness of the field, my own district, in which I am quite single-handed, comprises an area of 701 square miles, with a population of 375,000, of which 205,000 are Hindus, 167,378 Mohammedans, and the rest Christians. There are two large towns and 542 villages, so that I find it quite impossible to go over the whole ground, and prefer to work a smaller area, going over the ground year by year.

'Let me ask your earnest prayers, more especially for my wife's work. Think sometimes of your English sister bearing the burden and heat of the day —ten miles from the nearest European sister of any Society, often quite alone —surrounded by dark, loving, but oh ! so ignorant and down-trodden, women. Think of her, often faint yet pursuing, often cast down and disheartened, and yet going on and upheld by Divine Love breathed into her heart, and strengthening her to undertake a work otherwise impossible. No one can conceive the magnitude of the work, its tremendous importance—for it is the women who are the backbone of Hinduism. Win the women for Christ, and the religion of Kali and Shiva will utterly decay. Elevate and educate the Christian women, and the native

[1] The removal was only to meet a temporary emergency, and Miss L. Parsons has returned to Chupra.

Church will exhibit fresh vitality, and soon be able to stand independent of the foreign Society and take its place as the religion of the country.

'Extract from the Calcutta C.M. *Gleaner*:—

'"THE MAGIC LANTERN AS A PREACHER.

'"DEAR MR. EDITOR,—As I am aware that your Magazine is read by many workers in our Master's vineyard, it may encourage some and suggest to others a means by which their message may be made more attractive, if I inform you of a plan adopted by me in my itinerating work this cold season. It appeared to me that the Gospel by God's grace can reach the heart through the eye as well as by the ear. I determined, therefore, to employ the magic lantern, and have found it a most valuable agent. My work lies among the villages of a most populous district, and if I confine myself to only one *thannah*, I find in it 109 villages, with a population of 63,000. But then at this season a very large proportion of the men go away to other parts seeking for work, and often even "the Sahib" fails to draw an audience of more than four or five adults; and yet we know that there are scores of women within earshot. The Gospel is for them, but how are they to be reached? I have often been deeply grieved to notice how utterly neglected is the spiritual condition of the women of these villages; but I thank God that I am now permitted to preach the Gospel to them also—by what means? By the magic lantern. I have only to announce my wish to show the pictures and ready offers of help are given. Once shown, invitations come from villages all around, and I have had the lantern box carried by the people themselves as far as three miles. An open space is selected in the middle of the village. The people dig holes for the poles and extemporise a bamboo table, and supply string and water, etc. I make all the first comers sit on the further side of the curtain, and then, as the first picture is thrown on the sheet, I notice the women crowding round behind the lantern; and there, unobserved, but very observant, they sit and listen to the old, old story, so new and strange to their ears. They have never heard of the Crucified, but when they see Him hanging on the Cross and listen to the story of His love for them, who can tell but that their hearts are being drawn to Him? Has He not said that it shall be so?—"I, if I be lifted up, will draw all men unto Me." On one occasion it was calculated that nearly 200 women were present, and I thanked my Master for the privilege of working among "India's Women." We have a most encouraging field, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth more labourers into His harvest.—Yours faithfully,

'"ITINERATING MISSIONARY."'

KRISHNAGUR.—*The Pilgrims in Nuddea.*

'You will be pleased to hear about the interesting week of work that Miss Thorp and I have been having amongst the pilgrims on their way through to Nuddea. Thousands have been passing our house daily to join in the annual "dosha-hara" puja there. Our intention was to go over to Nuddea for the great day of bathing, and speak and sing to the pilgrims on the river bank, but it was stormy, and the river not very safe, so, having started at 5.30 A.M., we drove to the place on this side of the river where the pilgrims would cross, and established ourselves under a shady tree, by which the stream must pass.

'We had two Bible-women with us, both very good speakers. We spoke and sang, and, while resting our voices,

sold portions of Scripture and gave away tracts. The people listened beautifully. Many had never heard a word of the Gospel before, and were surprised indeed at hearing that their pooja and bathing for salvation was a sin against God, and that it was Satan's work. Many inquiries were made as to who Jesus Christ was, and what He would do for them, and what they were to do to obtain salvation.

'Some few disturbers came to argue and make a noise, and some few drove on the women, and prevented their stopping to listen. One man roughly called to the women to move on, and cried, "What do you want to stop and listen to words about your souls for? Are you not already attending to your souls by coming to the puja?"

'Many, on seeing our Gospels held up for sale, inquired, "What will happen if we read them? Read us a bit, and we will see if it is good." They would all make such a clatter, telling each other to be quiet and listen. We read Psalm li. to show them what real prayer was, also Psalm i. and cxv., which they thoroughly entered into, and John xiv.

'After hearing and being attracted by the verses, they would put down their bundles, and untie their pice tied up in the corner of their cloth, and present a pice to us, begging us to give them the *very best* Gospel we had. It was no use saying "All were equally good;" we must make a choice for them. The tracts were eagerly taken, and many read them along the road. The singing seemed to touch them wonderfully, and the words against their caste and pujas they enjoyed hearing; but it was one about the love of Christ, and another about His calling them all to come to Him for deliverance, that moved and touched them. We soon got hoarse, and were so longing that some strong-throated, earnest, C.M.S. missionary would come and preach there. It is a grand opportunity missed.

'The next day we planned to go to the same spot again, but Miss Thorp was rather overdone, and so was I, so we had to limit ourselves to a more quiet place under a tree nearer home, where we had, however, the same encouraging work. We pointed out to Mr. Gill the hopefulness of the work for any preacher, and he got the catechist and schoolmaster to go and take up the spot where we went first. They had a good time, and were much encouraged. They sold 140 Gospels, and we 180.

'I believe if preaching in this simple way and selling were taken up at *every* such puja, great blessing might result; *not arguing*, but simple persuasive preaching, *entreating* them to leave their pujas, etc., and to seek the only True Deliverer. I believe in arguing less and less. They would argue with you all day with no result; but the tone of entreaty, and telling them how God loves them, and how they are *grieving* His Spirit day by day by their pujas, *does* melt them; besides, both men and women are tender-hearted, and easily touched. We often say to argumentative disturbers, "We have not come to argue, but to give you the true words of life, come from *God;* wish for them and listen, and you will have a blessing." They often listen quietly when we say this. At the same time we promise to answer at the end any straightforward questions of inquiry that they wish to ask.

'Only think of the Gospel falling into the hands of 320 people, who have all bought them, and who live in various distant out-of-the-way villages never reached by a missionary. This result alone makes such a work as this worth taking up strongly, yet it is not every missionary who believes in it as a profitable work, which surprises me. Many of these pilgrims are full of troubles, burdened with many sorrows, and are seeking in their pilgrimages the very deliverance that it is given to us to give them. I believe it is a grand opportunity put into our hands. We might have sold more Gospels—

many were asked for after we had sold all. Another time we shall take more with us. Between two and three thousand tracts sent us for the purpose by the Tract Society were eagerly taken by all classes of people. Our house is most conveniently situated for these pilgrims.

'Now I must tell you of another thing that will interest you. Four of our Zenana pupils—*i.e.* the two for whom we have been hoping and waiting for long, and two others—made the attempt a few nights ago to come to us. It seems they nearly reached our house, but got frightened and lost their way, and returned to their homes in fear and trembling. We watched for them last night, but they did not come. To-day I visited them, in order to persuade the latter two to delay coming out for a little, and first to testify bravely in their own homes; also to wait until they had had more instruction, but they were very anxious to try and come to us to-day. They may appear to-night, though I hope they will not, for I feel it will be wiser for them to wait a little. I fully understand what "coming out" involves, and to be open with all their people about it, as I am afraid they are not at present.

'I am so thankful that the "Mission" is to include trying to reach these hundreds of Hindu students here. We are looking forward with the hope of a great blessing at that time. Much blessing seems to have resulted in other places.'—*Letter from Miss Collisson, June 7th*, 1887.

The Punjab and Sindh Mission.

Amritsar Medical Mission.—*Eight fresh baptisms.*—Miss Hewlett sends us the following postcript to her report:—

'We have heard it said of some postscripts that they contain the pith of the letters to which they belong, and very likely this is often true, with no better reason than that furnished by the fact of a lack of orderly arrangement and forethought in the minds of the writers. But those who had to send off a year's report with the record of only one baptism, and who can now add eight to that one, feel that they need not apologise for asking their friends to read a postscript! Indeed, it would have been unkind to keep those who pray so constantly for all this work waiting nearly a year for the glad news of the blessing we are receiving, simply in order to incorporate the story of these baptisms more formally in the next annual report. These eight baptisms took place yesterday, May 15, in Amritsar Church, Dr. Imaduddin performing the ceremony.

'*Naomi*, the first on the list, has been long a learner, and a year ago she expressed a desire for baptism; but her son was at that time a hindrance, for he did not seem at all disposed to be a Christian or to work. The mother was our ayah, but she became ill and had to give up her work. She was a Hindu widow, without any relation except this son, and it would have been very unsatisfactory to have received her while he remained a heathen, and careless and indifferent. They were constantly prayed for, and not long ago the son began to express a desire to be taught, saying he did not wish to hinder his mother, and would like to understand more about the religion she was anxious to embrace. He was instructed and prepared for baptism by his own wish, choosing for himself the name of *Daniel*. He is seventeen years of age. Both mother and son are now in our service, the former having recovered her health after a long sojourn in the hospital. It was a great joy, the fruit of many

prayers, to see them coming together to join themselves unto the Lord in a solemn covenant.

'The second woman was *Salome*, who was a Mohammedan nurse in the hospital. It is now more than two years since she came here, and she has nearly the whole time shown herself favourable to Christianity, always being pleased when a baptism took place, and seeming glad that we should rescue children and bring them up as Christians. She learned very gladly, and often said she was *really* a Christian. She is a woman of rather good family, and has had much to leave and much to bear in taking this step. She is a widow, and very devotedly attached to her married daughter, with whom she has lived. Leaving this daughter has been a sharp trial, and for many weeks she has been passing through a struggle about it. Thank God, His grace has triumphed, and she has left all and followed Jesus. She will, of course, continue her work as a nurse, and we hope and believe that she will use well her opportunities of showing her love to Him Who has brought her unto Himself.

'The third woman, with her three boys, came from Taran-Taran. Her history is an interesting one. She used to go to the Dispensary there to get medicine, and one day she was arrested by the expression, "God has forgiven our sins," used by Miss K. Bose in talking to some assembled patients. She said afterwards: "Till that time I knew nothing, and thought nothing, but when I heard *that*, I began to say in my heart, Well, if you people who are so good, are sinners, what must *I* be? and always after that I felt the *burden of sin*."

'She asked to be taught, and *was* taught for some time at Taran-Taran, and then Miss Bose told her to come to the hospital and do whatever she was told, and learn more, and be tested. She agreed gladly, and came; but her eldest boy did not approve of the move, and induced her to return home. She could get no peace of mind, and often told her boy that she must find out how to get rid of the burden of sin. At length he agreed to accompany her again. This time Miss Bose would not help her with conveyance, but required her to walk the fourteen miles as a proof of sincerity. This the woman did, with one heavy child in her arms, the other two walking. On arriving, the boys submitted to be shaved, though it is one of the most real ways of cutting themselves off from their co-religionists, and the mother cheerfully undertook to grind corn for the hospital — most arduous work. Thus they remained for instruction. They are wonderfully bright and clever, and are learning very rapidly. The excitement and eagerness of the boys about the baptism was very striking. They behaved very nicely during the service, and on returning, the eldest (about ten years old) rushed in with glee, saying, "I return — a Christian!" His little brother is very inquiring. One day on going out of chapel in the morning, he said to his mother, "What *is* the grace of our Lord Jesus Christ?" The poor woman said, "If you are a good boy, and believe in Jesus, He takes away your burden of sin; *that* is the grace." She told us afterwards that he frequently during the day prayed for this, and in the night she heard him get up and say, "Create in me a clean heart, O God, and renew a right spirit within me." This woman's husband went to work in Sibi a year and a half ago, and as there was never any news of him, it is probable he died, as hundreds did, in a great epidemic of fever there a few months ago. But should he prove to be alive, his wife feels no fear of his disturbing them; she says he is the kind of man who would come and listen to teaching for himself. It is, however, almost morally certain that he is dead. This woman has received as her baptismal name, *Miriam*. Her boys are Ambrose, Basil, and Clement.

'And the last on the list is a young Hindu woman whose new name is *Esther*. She, again, is fruit from Taran-Taran. Struck by the earnest reading and teaching in the dispensary there, she begged for a book about it all. She was given a copy of St. Matthew's Gospel, and a boy in her village—four miles from Taran-Taran—read it to her. The Word of God, quick and powerful, was not read to her in vain; she became a *firm believer*. She went again to get a book in Punjabi, hoping her husband might read it, the former one having been in Hindustani. But her husband was very angry, and forbade all further visits to the dispensary. "What!" he exclaimed, "you will be a Christian next." He got a *hakim* for her (she was slightly indisposed), and said she should take no more of our medicine. But the truth seems to have taken a very firm hold of her. She told her husband she must leave all to follow Christ, who died for her, and she begged him to listen too. She then returned to Taran-Taran, and on reaching the house asked eagerly for Christian food that she might break her caste. She was a Hindu of the Baniya (tradesman) class. She laid all her jewels at our feet, and said, "I could lay down my life for His sake." Her husband came for the jewels and gave her a divorce.

'When he was asked to let her live in his house as a Christian, he said "*Never!*" He would not even see her, she had disgraced him. He is a *very* old man, apparently with little time to live, and she is a young woman of twenty years of age. Careful inquiries were made in her village concerning her, and unanimously her neighbours gave her an excellent character as a wife and neighbour, and when they were told she was going to be a Christian and be good, they exclaimed, "How could she *become good*, who was already an angel?"

'She is a very promising pupil, and her earnest reverent manner at the service yesterday was remarkable. Some of the Mohammedan *daies* have lately shown many signs of being impressed, and some also among our household servants, so we may hope to send *more postscripts*. And now these women and boys are started on their Christian course, and the daily teaching and care have to begin. Praying friends are earnestly begged to remember these babes in Christ, and those whose delightful duty (and heavy responsibility) it is to feed them with "the sincere milk of the Word, that they may grow thereby."

Prayer has done much for us by God's grace, and for the future of these new Christians we *trust and are not afraid*, as long as we are assured of the prayers of many in their behalf. To God be all the glory!

'S. S. HEWLETT.

'*May* 16, 1887.'

AJNALA.—Rev. M. Sadiq writes: 'In the villages of the Ajnala Tehsil the wonderful power of God has been manifested. Crowds upon crowds and companies upon companies of low-caste people are applying to us to be received into the Christian Church; and in the course of a very few weeks 110 persons have been baptized.'

SOUTH INDIA MISSIONS.

BANGALORE.—*Mohammedan Female Education.* We reprint an extract from an Indian paper, the *Friday Review*, on this subject:—

'In another column our readers will find an extract of the proceedings connected with the opening of a Mohammedan girls' school at Bangalore. It is

the first of its kind, we believe, in the history of Mohammedan education in India. We learn from the address read at the meeting that the school numbers some eighty pupils. This is indeed a hopeful sign, and better than what might have been expected. It is idle at this time of day to dilate on the advantages of female education. That it forms the groundwork of the social, moral, and intellectual advancement of a nation, no one can doubt. Whether we turn our attention to Europe, or cast our glance across the wide Atlantic at the United States of America, we find that it has invariably been the accompaniment of the highest sort of civilisation which the world has yet reached. On the other hand, the history of the world abundantly testifies that no people has ever risen to true greatness, so long as its women were allowed to remain immured in intellectual darkness and moral gloom.

'As female education is the only effectual means which leads to the emancipation of the Zenana, it is with unfeigned pleasure that we hail the establishment of a Mohammedan girls' school at Bangalore, especially considering that the institution of the Zenana was of Mohammedan origin. Although Hinduladies are now, equally with their Mohammedan sisters, kept confined, to all intents and purposes, within the walls of the Zenana, yet the ancient Shastras of the Hindus abound with instances which show that there was in former times considerable liberty given to women. It is true that from time immemorial they had their *Undur-Mehals* set apart for the use of women, but they had none of the rigour of a Mohammedan Zenana. In the old days of Hindu civilisation Hindu women were allowed to appear in public life on certain occasions, with their husbands and relations, or accompanied by their friends and servants.

'It does not admit of a doubt that much of the degradation to which women in India have been reduced is owing to the Mohammedan conquest. It is not too much to say that but for that conquest woman at this moment would have occupied a higher position in the social fabric than she now does in this country. It is therefore with peculiar pleasure that we notice the establishment of a Mohammedan girls' school at Bangalore. The hand that inflicted the disease is now engaged in the task of healing. We wish the school every success. We wish that it may prove the nucleus of ten thousand similar girls' schools throughout India. We trust that it will rouse the attention of every Mohammedan gentleman through the length and breadth of the land. But while we congratulate the Mohammedans of Bangalore on the establishment of their girls' school, we cannot help remarking that this fact is not creditable to the Mohammedans of Calcutta. It is from Calcutta that light should radiate to illumine the dark places of this vast empire; but the process seems now to be reversed. Let the Mohammedan gentlemen of Calcutta then rouse themselves from their lethargy. Let them set to work in right earnest. The name of Maulivi Abdul Latif has been associated with the cause of Mohammedan enlightenment in Calcutta, and that of the learned Syed Ahmed in the North-West. We trust both these gentlemen will now be roused to action, and will endeavour to cast off the reproach of being left behind by the Mohammedans of the Madras Presidency in the race of social improvement. We trust we shall soon have the pleasure of informing our readers that a school for the instruction of Mohammedan girls has been opened by the Khan Bahadoor near his house at Taltala.'

OOTACAMUND.—*A C.E.Z.M.S. Drawing-room Meeting.*—From a Madras newspaper.

'On Saturday afternoon a drawing-room meeting was held at the Bishop's house, at which some ladies engaged in missionary and Zenana work gave ac-

count of their various spheres of labour. All the addresses were marked by simplicity, earnestness, and ease of expression, and were listened to attentively.

'After a few preliminary remarks the Bishop introduced Mrs. Panes, who, with her husband, is working in the C.M.S. district of Raghavapuram, about 30 miles from Bezwada. The district is 60 miles by 40. There are about 1500 baptized Christians, and more than 2000 catechumens. The number of Christians has trebled during the last nine years. The church is one of the finest in the diocese. There are 18 girls in the boarding-schools; with larger funds a larger number could be taken. £4 will support a girl for a year. Some of the old pupils, who have been trained to order and cleanliness and household work, to say nothing of Christian training, have done good work among their countrywomen. Eleven boys are being trained as teachers. Mrs. Panes relieves many applicants for medical aid. The higher castes are strongly prejudiced against female education; with the lower classes it is different.

'Miss Wallinger once worked among females in North India, and has recently come to Ootacamund. She told how schools had been started near the aqueduct on the Coonoor road and at Old Ooty,[1] as well as in the butchers' lines, where a Sunday-school has also been opened. Miss Wallinger wished friends would visit the schools, and see that it is not merely worsted-work which is taught, as some people seem to think.

'Miss Ling, after working four years in Palamcottah, came to Ootacamund about two years ago. Some people have an idea there is no Zenana work to be done in Ooty. There are, however, several hundred native women inaccessible to teaching by men. Miss Ling has had, besides the pupils in the Hobart and Kinlock Schools, 35 Zenana pupils. Illustrations were given of the good done by the schools. The speaker gave a touching account of the workers' anxieties, and hopes and difficulties, and of the great opposition experienced by native women who wish to become Christians.

'Miss Ainslie, of Masulipatam, gave an interesting account of the growth of work among native women. There are 96 Hindu and 40 Mohammedan Zenanas under instruction at Masulipatam. There are 20 schools, and besides the four European ladies, with their assistants, there are five Bible-women. During the past year 2500 females have been under their direct influence. On Sundays all the rooms in Miss Brandon's house are filled with scholars of all castes, sitting side by side. Miss Ainslie has studied medicine in England, and finds native women eager for help from a lady doctor. Miss Synge, who only recently came to India, spoke of the possibilities of the work, and pleaded that ladies should care for the children of their servants and send them to school. She spoke of the hindrance to mission work from drink, and asked for the help of ladies in preparing work for the children, etc. All the speakers asked for the prayers and sympathy of Christian people, which are as much needed as pecuniary help. Mrs. Panes has, since the meeting, received twenty pounds for help in her work.' S. I. O.

Extracts from the Report of Lady Dufferin's 'Fund for providing Medical Aid for Indian Women.'

The work of Lady Dufferin's Society has probably been regarded with interest by many of our readers. Some short extracts from its interesti· Annual Report may not be unwelcome, especially as Medical M·

[1] 'Ooty' is a familiar contraction for Ootacamund.

are referred to favourably. The speeches of the Society's supporters, both English and Indian, add evidence to the need of earnest efforts to raise those, whom we unite with Lady Dufferin in desiring to aid, to the position for which they were created.

'Lady Dufferin, as the result of inquiries, was convinced that there was doubtless a notable amount of admirable work carried on both in the Presidency towns and other important centres, by religious and charitable organisations of various kinds.

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'Much good work is already being done by mission agencies and charitable institutions, and the National Association may well profit by the experience gained by such agencies. All organisations of this kind, and all local institutions, which desire to preserve their own distinctive character, and to work entirely on their own basis, are therefore invited to affiliate themselves to the National Association.

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'Lady Lyall early started collections in aid of the National Association in the North-Western Provinces and Oudh, where the want of female medical aid has long been felt, and a great deal has been done by missionary effort to relieve it.

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'Sir R. Temple said at a meeting at the Mansion House: "The women of India of the upper classes, and, to a great extent, of the middle classes, constituted that one class of the population of which he knew very little. Though he had been the Executive Governor of one hundred millions of the natives of India, he had hardly ever met a native Indian lady below the rank of princess; in the latter case her royal functions dispensed her from the female obligation of seclusion. He had often conducted negotiations with Indian ladies of rank, but always with a thick curtain interposed between his fair negotiator and himself, whereby he could hear her voice, but not see her face. His impression was that the native ladies enjoyed fairly good health, although they must be subject to numerous ailments from never getting fresh air or exercise of any kind, and remaining constantly shut up in their prison-houses of palaces."

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'The Lord Bishop of Rangoon accepted Dr. Griffiths' view that the work of the Branch Association, in which Burmans and other natives would join, should be kept quite apart from missionary or proselytising work. Still the Bishop would like to bear testimony to the good influence and the good effect of medical missionary agency in several parts of India. The medical missionary was, as he himself could testify, a most welcome visitor to the ignorant and suffering poor of all creeds. The Bishop had taught a class, consisting of about ten young widows, in a remote village of Southern India. These widows, whose ordinary position in poor families is abject and hopeless, had learned nursing and midwifery; they had been able to earn a livelihood for themselves; they had been well received, and had done immense good. He pleaded that missionary medical agency had done, was doing, and would do, good work. The Branch Association must, no doubt, stand aloof from proselytising agency, but he advised that, if skilled medical missionaries opened classes for nurses and midwives, the Association might well encourage such effort.

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'Munshi Kashi Prasad, at a meeting in the Mayo Hall, Allahabad, said: "With the exception of the working and labouring classes, it is no exaggeration to say that 80 or 90 per cent. of our women live in a state of almost perpetual illness from year's end to year's end. Being unable to secure the aid of competent nurses during

the most critical hours of their lives, they go on ailing, with little hope of recovery. Now, what, you may ask, is the reason of this deplorable state of things? Is it owing to any want of love, as some might imagine, and consequent neglect, on the part of the husbands? No, no, gentlemen; ten thousand times no. The love of married couples in India is proverbial. All respectable ladies are most anxiously looked after by their male relatives. They are, moreover, surrounded by numerous devoted maids, who are ready to lay down their lives for the convenience of their mistresses. But, you know, gentlemen, that laying down one's life does not save the life of another. It is the skill, the medical skill, that is required and wanting, and here lies the evil—the radical evil—that is actually committing murder among our helpless women. Personally I do not know much about the condition of women in other parts of the country where the purdah system is not so rigorous; but, after all, women are women all over the world."

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'Raja Siva Prasad, C.S.I., at the same meeting held at the Mayo Hall, Allahabad, said: "In seconding Mr. Lawrence's resolution, may I be allowed to speak a few words? Here is a new era which India is now entering into. The Hindus hitherto took their women as a part and parcel of their property, as goods and chattels. They could gamble them away, as Maharaja Yudhisthir did. They show their pity in building hospitals, like Pinjrapoles in Bombay and Calcutta, for mosquitoes, and for snakes and for scorpions; but if their mothers, who bore them, and nursed them when helpless babies, are unfortunately attacked with any acute disease, they allow them to die a dog's death rather than expose them to a doctor's gaze or touch. Now here comes a lady from other shores of the sea, full of compassion and sympathy for our better halves, revered mothers, and darling daughters. The noble lady, the noblest of the noble (may long live the name of Lady Dufferin!), shows that women also have souls, that they are also sentient beings, and that they also, the poor creatures, deserve to be looked after. If our state of society does not allow us to expose our better halves to a man's gaze and touch, female doctors must be provided for. They cannot be allowed to die a dog's death. What a noble thought! What a heavenly idea! When I mentioned this to my dear sister, the first question she asked me was simply this, 'How can I worship this lady with flowers and sandalwood?' With some difficulty I explained to her that her Excellency would not like, though she might well deserve, to be included in our mythology. She takes herself to be one of the humblest creatures of her God, and feels her paramount duty to do good to her fellow-creatures."

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'The Lord Bishop of Calcutta, at a meeting in the Town Hall, said that he had for years watched with the greatest interest the noble work which had been done by the devoted Christian ladies connected with what was called Medical Missions, and he felt sure that all intelligent natives in this country would cordially offer their sincere acknowledgments to those who had been pioneers in this, as in many other schemes, for the advancement which India had made on the path of the highest civilisation.'

Our Working Parties.

A CIRCULAR letter having been recently issued, further suggestion will be reserved for a future Number. For the guidance of friends who prepare scrap-books for Indian children, the following hints may be helpful from the pen of an experienced missionary:—

'The most useful scrap-books are those filled *entirely* with Scripture pictures. Perhaps the book might be in two parts, containing first Old and then New Testament scenes. The plan of putting flowers and figures of insects and animals in between the Scripture pictures is not a good one, as it draws off the pupil's attention from the subject being taught, but books with such pictures only are very acceptable for amusing the little scholar who has done her lesson well. The pictures should all be the best of their kind, and brightly coloured; a Hindu child will not deign to look at a "black thing." *English* text-cards are of little use; if those in the vernacular are inserted, care must be taken that one language only is put into each book.'

Praise and Prayer.

IT is earnestly desired that these special requests will be remembered, not only in private intercession, but whenever two or three are gathered together in their Master's name, whether for Working Parties or Prayer Meetings. The Bishop of Melbourne (Dr. F. F. Goe), on an occasion when he was addressing Sunday-school teachers, said:—

'Let prayer pervade the whole work. Not prayer for vague generalities, for vagueness and indefiniteness are the death of prayer. When the blind men came to Christ, they cried, "Have mercy upon us;" but our Lord asked, "What wilt thou that I should do unto thee?" and they answered, "Lord, that our eyes may be opened." They knew definitely what they wanted, and their request was not denied. Visit the homes, and learn the special difficulties and temptations of each child, and lay up a store of subjects for prayer. Seek the outpouring of God's Holy Spirit. Remember His promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"'

These words apply equally to all work for Jesus Christ.

PRAISE.

1. For two baptisms, the result of Zenana teaching at Madras. (See Miss S. Oxley's report, p. 241.)

2. For many fresh baptisms in villages round Amritsar. (See 'Foreign Items,' p. 273.)

3. For eight fresh baptisms in connection with the Amritsar Medical Mission. (See 'Foreign Items,' p. 271.)

PRAYER.

1. For a rich blessing on our Dismissal Meeting.

2. That journeying mercies may be granted to those who will sail on

the Special Winter Mission to India (p. 254), and to all missionaries, of our own and other Societies, leaving this autumn for their various stations.

3. That the family of two Hindu converts at Madras may be united in the same precious faith, and that, by God's mercy, they may prove that 'they that seek the Lord shall not want any good thing.' (See Miss S. Oxley's report, p. 241.)

4. That a young girl desirous of baptism may be kept steadfast in the midst of hindrances, and that God may have mercy upon those who withhold her, and turn their hearts. (See Miss J. P. Brandon's report, p. 245.)

5. For two young schoolmasters, who have bravely confessed their faith in Christ, that they may be faithful unto death. (*Ibid.* p. 245, and Miss Bassoe's report, p. 248.)

6. That the hindrances to Zenana pupils at Ellore confessing Christ by baptism may be overcome. (See Mrs. Ellington's report, p. 251.)

Notices of Books.

The Steps of a Good Man, and Other Poems. By H. S. ENGSTRÖM. William Hunt & Co., 12 Paternoster Row.

THE author's name is already known to readers of *India's Women*, and any expectation that the verses she has contributed to our Magazine may lead them to form of this prettily got up book will be realised. Many of the poems make bright little incidents or Scripture anecdotes illustrate lessons of trust and diligence, which God's children need to learn day by day.

Our Indian Sisters. By the Rev. A. H. LASH.

The I.F.N.S. and I.S. have published a Jubilee series of four little books under this title :—(1.) *On the Condition of India's Women* ; (2.) *Medical Missions to the Women of India* ; (3.) *Normal and other Schools* ; (4.) *Zenana Visiting.* They are furnished with illustrations, and abound in incidents, which bear out the writer's views of the condition and need of women in India—views which are the result of his experience and observation whilst living in their country. We wish these books every success in their object of making women's missions better known and valued. They are to be obtained separately at 3d. each, or bound together in cloth for 1s.

Our Society has brought out four new little pink books :—

Shall I go? by Miss GRACE E. WILDER, which has been already noticed in this volume, p. 111, has been reprinted in this form, with an interesting preface. Price 1d., or 7s. per hundred.

Our Punjabi School-Girls is intended chiefly for English school-girls ; but the simple facts, given by one whose work is amongst the bright, original, Sikh children, are so full of humour as well as pathos, that it can scarcely fail to be pleasant reading to any one into whose hands it may fall. Price 1d., or 7s. per hundred.

That Nothing be Lost; or 'Girls' Unions' and 'Scattered Helpers,' by Mrs. C. C. BABINGTON, will be welcomed by all who are doing home work, and seeking to organise scattered efforts, and turn interest to the best account. Price ½d., or 3s. 6d. per hundred.

Jewels of Remembrance, by Miss Nicholson, is based on seven verses of the Bible, where "Remember" comes in the form of a prayer, promise, or command, each one compared to a separate jewel, and applied to women's missions. These *jewels* sparkle with little anecdotes from our missionaries' reports and letters. Price ½d., or 3s. 6d. per hundred.

All these books would be helpful to Sunday-school or Bible-class teachers, who adopt the plan of making Foreign Missions their subject from time to time.

What can I do? A paper on 'The deepening of our interest in Foreign Mission work,' which was read at the Y.W.C.A. Conference, Morley Halls, April 20th, 1887, by Miss A. Braithwaite, has been published by request. It is encouraging to find the deepening of interest in Missions amongst young women. The wish to "do something" is developing into a determination to be practically employed. This is acknowledged and encouraged by Miss Braithwaite, who writes—"It is only as we of the Y.W.C.A. rise to our glorious destiny of being witnesses to Jesus unto the uttermost part of the earth, that our spiritual life will be invigorated—for our vitality depends on our extension. By scattering abroad, we shall increase at home, and we shall avoid the danger which threatens us from various quarters; that of rearing our members as spiritual invalids fed upon the religious dainties of our multiplied meetings."

It is well that this paper meets the enthusiasm for the Foreign Mission-field with a practical common-sense view of the difficulties, and a high standard of necessary qualifications, which are calculated to sift judiciously those who are "called of God" from amongst a large number who may be simply stirred by ambition. Price 1d., or 6s. per hundred.

Notices to Correspondents, etc.

*** *All Communications, Contributions, Books for Review, etc. etc., are to be addressed to The Secretary, Publications Committee, 9 Salisbury Square, Fleet Street, London, E.C.*

*** *Correspondents will kindly note that the Magazine being the official organ of the Society, all accepted contributions are, by our Constitution, subject to the revision of the Publications Sub-Committee.*

*** *Contributors are requested to write clearly on foolscap paper, on one side only of the leaf, and to keep a copy for their own use.*

*** *All correspondence regarding offers of service in the Mission Field, Training of Candidates, etc., should be addressed to the Secretary of the Candidates Sub-Committee,* MRS. SANDYS, *Glendhu, Harrow.*

ERRATA.

IN 'Home Item' 2, p. 219, lines 4 and 5, are misprints of the names of Mr. MALAHER and Mr. ASKWITH.

The letter printed on p. 163 from Ootacamund was written by Miss SYNGE, and *not* by Miss WALLINGER.



Printers to Her Majesty.

INDIA'S WOMEN.

VOL. VII. NOVEMBER—DECEMBER 1887. NO. 42.

'Behold, these shall come from far.'

(ISAIAH XLIX. 12.)

O LORD, our King and Saviour,
We gather at Thy Throne;
Our cry in faith uplifting,
Arise and claim Thine own.
We come, Thy waiting servants,
From Islands of the West,
Children of light rejoicing
By Gospel sunshine blest.

In Bethlehem's wondrous manger
Were royal gifts outspread;
The Gentiles to Thy rising
By sign and herald led.
The earnest of Salvation,
Dawn of a coming day,
To nations wrapt in darkness
The Life, the Truth, the Way.

Our fellow-soldiers dauntless
On many a mission field,
Give them 'Thy Grace sufficient,'
Be Thou their 'Sun and Shield.'
Strengthen those weary workers
Who scatter precious seed,
Vouchsafe ripe sheaves ingathered,
Supply Thy servants' need.

Where far-off fields are whitening,
Where souls are all unfed,
Their cry goes up in anguish
For Christ the Living Bread.
Lord of the blood-bought Harvest,
Outspread the priceless Feast,
Their cruel fetters loosening,
The Millions of the East.

M. W. MORE.

Thoughts on Secret Prayer for Missions.

By the Rev. W. HORNE, M.A., *Vicar of Thundridge.*

'After this manner therefore pray ye: Our Father.'—MATTHEW VI. 9 (*R. V.*).
'When ye pray, say, Father.'—LUKE XI. 2 (*R. V.*).

THIRTY years ago a Cambridge Fellow (now the revered Bishop of Madras) was addressing a group of undergraduates. Wise counsels were given on the value of time and the duty of making the best use of it. Loving words were spoken about making time for private prayer. 'But remember,' said he, 'you may waste time even on your knees.'

These words, 'You may waste time even on your knees,' have often come back to the writer, and he ventures to repeat them in this little Bible study.

The amount of time spent by an earnest Christian in private prayer is considerable. The aggregate amount spent by all Christians must be enormous. Is it all well-spent time? Is none of it wasted? When we consider the honour given by Christ to secret prayer, and the promise of its being 'rewarded openly by our Father who seeth in secret,' does not a cold suspicion come over us at times, that if we are spending as much time as we ought in 'asking,' we may yet be 'asking amiss'?

When passing over the lovely Loch Katrine the other day, I was told that plans had been drawn and preparations made for raising the level of its surface to the extent of six feet. 'And when that is done,' said my informant, 'the loch will supply Glasgow with twice as much water as it does at present.' Now, if we could but raise the level of prayer, might not, would not there be a fuller flood of blessing for the world? Prayer

and Spiritual power go together. They are manifestations of the same Spirit; that 'river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.'

There has been in recent years a wonderful increase of public prayer for Missions; and great, yea glorious, have been the answers vouchsafed by our Heavenly Father. But does prayer for Missions occupy its proper place and proportion in our private prayers? One fears not.

May there not be a mistake in some minds in supposing that the scope of private prayer is limited to private matters; or that, at least, private matters are to occupy the first and chief place? If such is the opinion of any, it is well to consider the two texts from the Revised Version, which I have placed over this paper. If the Revisers are correct, these texts will alter such an opinion. In St. Luke our Lord appears to have given a form of prayer for public use. This begins with the word 'Father.' But in St. Matthew, where we have the prayer given to us rather as a model and guide in secret prayer, the first words are '*Our* Father,' as if the Lord wished to lift us to a higher level in secret prayer—to prayer in which not our wants only, but the wants of all God's children and all God's creatures should be considered. Our Lord anticipated the danger of morbid selfishness. The healthy Christian will, like Daniel, pray 'with his windows open toward Jerusalem,' his heart will go out towards those who are suffering and struggling n the kingdom of God. The missionary spirit should never be stronger upon us than when we are alone with God; and if we had our missionary brethren and the perishing heathen more upon our hearts then, who can measure the blessing that would follow?

Unselfishness in prayer should be our aim. The moment self comes in, prayer is unacceptable to God. James and John were wrong in asking glory for themselves, Paul for praying thrice that the thorn in his flesh might depart from him. But how gracious is God to unselfish prayers! Abraham's importunate prayer for Sodom (the first recorded prayer in the Bible) was evidently pleasing to God. When Moses prayed for his people, even after God had said, 'Let me alone that I may destroy them,' he was heard. Joshua's bold prayer that sun and moon might stand still so that Israel might have a complete victory, was answered. When Elijah on the mountain-top prayed for the rain to come again upon his parched land the heavens gave rain. If we could forget self, and remember only God's glory and the world's need, we should see what secret prayer could do.

One is treading upon very sacred ground while talking about secret prayer. It is too spiritual a subject to touch without a deep sense of one's own unworthiness and inability; and I doubt not there are thousands of

God's secret ones who are labouring in prayer night and day. Still some of us may be wise in considering whether our secret prayers are such as they ought to be.

The Holy Spirit, who makes us feel them, will help our infirmities. He is Himself the author of all true prayer; and the more we know Him, the more unselfish will our prayers be. He is the antidote to all selfishness. But may I offer a suggestion that may possibly help a fellow-Christian. Our bedrooms, I suppose, are our Bethels and Peniels. Let us do all we can to make them such. In visiting parsonages and other Christian homes, one is often struck with the refined taste which pervades the visitor's room. One is laid like Bunyan's pilgrim in a chamber whose windows open towards the sun-rising, 'there one sleeps till the break of day, and the name of that chamber is peace.' Loving thought has been given to our comfort, nor has the spiritual been forgotten. There are lovely Mildmay texts full of comfort for the weary, there is the oft-seen

'O Jesus, make Thyself to me
A living, bright reality';

but there is a want. A missionary text, a missionary almanac, or, that strongest of appeals for prayer and work, a missionary map, would have supplied that want. That beautiful room would have been a perfect prayer-chamber if it had led us from our own interests to those of a lost and perishing world.

'But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret; and thy Father which seeth in secret shall reward thee openly.'

'After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven.'

'Come over and help us.'

THE appeal embodied in the following letters is of so urgent a kind, that the Committee hasten, in faith and hope, to circulate it.

From the Rev. F. E. WIGRAM, dated Foochow, May 3, 1887:—

'I am despatching by to-day's post a very important document—an appeal signed by all the missionaries of this place, male and female, and addressed

to the American and English Societies for employing women as missionaries, urging that in all places where European missionaries are established in this province, ladies should be sent out. . . .

'Our two stations away from here are Funing, where Mr. Martin and Dr. Taylor reside, and Ku-cheng, where Mr. Banister is about to get into his new house. . . .

'I do earnestly trust that the Lord will enable your Society to send out and occupy these two stations promptly. . . . I think this kind of work is for Z.M.S.; and if the living agents are forthcoming, you have such a plea as will surely bring the necessary funds. I commend the appeal to the prayerful and generous consideration of your committee. . . .

'The Christian women out here need special help. Few can get to church, partly owing to their small feet. Here we had at Holy Communion 163 men and 6 women. Half a dozen women, probably living on the premises, formed the whole number in a congregation of 90 or 100, more than once in our tour.'

The following is the enclosure in Mr. WIGRAM'S letter, which he rightly describes as 'a very important document':—

'To the Committees of the Woman's Foreign Missionary Society of the Methodist Episcopal Church of America; of the Woman's Board of Missions of the American Board of Commissioners for Foreign Missions; of the Church of England Zenana Missionary Society; and of the Female Education Society.

'At a meeting held at the residence of the Rev. J. R. Wolfe, of the English Church Mission, Foochow, to hear from the Rev. F. E. Wigram, Hon. Sec. of the Church Missionary Society, an account of his recent visit to the Mission Stations in India, at which meeting nearly all the missionaries working in Foochow were present, great enthusiasm was evoked by the account given of the work amongst the women of India, especially by reference made to the Village Missions as conducted by ladies of the Church of England Zenana Society. And when the Rev. F. E. Wigram asked the question, "Is the time now come for the adoption of some similar method of work in China?" a most earnest and interesting discussion followed. The opinion unanimously prevailed that the time *had* come, here in the Fuh-kien province, for more extended and definite work in this direction; that the need for the teaching and visiting work of ladies is especially felt where growing Christian congregations already exist; that even non-Christian women are not only willing, but eager to receive such workers into their homes; that the need for this special work is pressing and imperative; and that to carry it on, the number of lady missionaries must be increased. It was felt that the way was clearly open for such lady missionaries to carry on work by residence at such inland stations as are occupied by missionary families, by making short tours, visiting the scattered congregations round such missionary centres, by superintending more directly and personally the work of native Bible-women, and by teaching the Christian women and girls in their own homes, thus stimulating and utilising their faith and earnestness in evangelistic work amongst the heathen population around them. To give point to this unanimous expression of opinion, it was thought some definite representation should be made to the Women's Missionary Societies represented in the meeting; and it was therefore proposed by the Rev. W. Banister, of the Church Missionary Society, and seconded by the Rev. N. Sites, D.D., of the Methodist Episcopal Church of

America, "That the Committees of the Woman's Foreign Missionary Society of the Methodist Episcopal Church of America, of the Woman's Boards of Missions of the A.B.C.F.M., of the Church of England Zenana Society, and of the Female Education Society, be requested to increase the number of their labourers, so as to meet the immediate and pressing wants of the work amongst native Christian women and girls, and amongst the heathen female population of the Fuh-kien province."

'*Signed by* Kathe. A. Corry, M.D., Carrie J. Jewell, Elizabeth M. Fisher, Susan R. Pray, M.D., —*W.F.M.S.M.E. Mission;* N. J. Plumb, M. E. Wilcox, J. H. Worley, Genie Le Worley, Hattie C. Wilcox, Julia W. Plumb, Nathan Sites—*Parent Board M.E. Mission;* C. Hartwell, Kate C. Woodhull, M.D., Hannah E. Woodhull, Geo. H. Hubbard, Nellie L. P. Hubbard, Elsie M. Garretson, H. T. Whitney, M.D., L. S. Whitney—*A.B.C.F.M.;* Robert W. Stewart, Louisa R. Stewart, B. van Someren Taylor, M.B., Christiana Taylor, Chas. Shaw, Essie Shaw, John Martin, Eliza A. Martin, W. Banister, Mary Banister, John R. Wolfe, Mary E. Wolfe (Miss)—*C.M.S.;* Inie Newcombe, Hessie Newcombe—*C.E.Z.M.S.;* Jessy Bushell, Mary S. Cooke—*F.E.S.*'

It will be observed that Mr. WIGRAM'S letter mentions two stations which ought to be occupied promptly, viz. Ku-cheng and Fuh-Ning-Fu.

Urgent appeals from individual missionaries followed closely on the receipt of this memorial. We print first the deeply interesting letter of the Rev. W. BANISTER of Ku-cheng, dated May 17, 1887.

'You will have received ere this from Mr. Wigram a petition sent to you as the outcome of a meeting held at Foochow during his recent visit. Although the object of the meeting was to give the Missionaries and other friends in Foochow an opportunity of meeting Mr. Wigram, and of hearing from him an account of his visit to India, yet, owing to some remarks of his in reference to the work of your Missionaries in India, and especially in what are called Village Missions, the interest of the meeting was diverted to this subject, and some very earnest speeches were made by the missionary ladies and others present.

'The meeting was very unanimous in the opinion that the time had come in the history of Missions in China, and especially in Fuh-kien, for the more extensive use of Female Missionary Agency — first, in regard to the heathen; and second, in regard to the increasing number of Christian women, and the appeal which you will have received will sufficiently convey to you the desire of the meeting. . . .

'I trust that your Committee will take it as an indication of the Master's will that you should extend your operations in China. It has pleased God to give the Church of England a foremost place in the evangelisation of this province. Our Society has now two inland stations in this province, where foreign Missionaries are residing, viz. Fuh-ning and Ku-cheng; and it is to these two stations that you are asked to send two Missionaries each.

'Woman's work for women has not had that important place assigned to it in Christian Mission work in China which it ought to have in all Missionary work in Eastern lands. Nine Missionary ladies in the whole of the vast empire of China, representing the activity and the Missionary zeal of the Church of England!—two in Hong-

kong, four in Foochow (hundreds of miles from the former), two in Mid China, and one in the far north, each little band separated by hundreds of miles of intervening heathenism. Is this enough for a Church so great in *prestige*, in wealth, in power as the Church of England? Would it be thought enough to have a little band of labourers at Aberdeen, another at Birmingham, and one each in London, Paris, and Berlin?

'The work amongst women in our own Fuh-kien Mission has hitherto been almost entirely confined to Foochow, where Bible-women have been trained and other women taught to read. These Bible-women have been sent out to different stations, and there superintended by the Missionary in charge of the district or his wife; but, hampered by many disadvantages of distance and the general infrequency of personal and individual direction, the results have not equalled our expectations. I find that Bible-women, under our present plan of operations, do not do exactly the work that it was hoped they would do.

'Much good has undoubtedly been done in individual instances, and many women have been brought to Christ through the instrumentality of these Bible-women.

'Yet there is a screw loose somewhere; and the remedy, I think, is that, beyond giving advice, the male Missionary had better give up the direction and superintendence of Bible-women to Lady Missionaries, who will give themselves entirely to this work. Strong objections prevail in all Eastern lands against male Missionaries coming in contact with the female populations, and China is no exception to this rule. Besides, all the world over, women's work for women is better and more economically done by women amongst women.

'Our station is Ku-cheng, one hundred miles from Foochow, where Mrs. Banister and I live. We are all alone; and though we hope to welcome fellow-labourers of other Societies here, we hope also to welcome labourers and fellow-workers of our own Church from the C.E.Z.S.

'Ku-cheng is a city of the Hien class—that is, it is a county town, being the centre of the district and the residence of the Mandarin who rules the county of that name. The Missionary district included in that name spreads far away into other counties beyond the boundaries of Ku-cheng. The city lies on the banks of a beautiful winding stream, surrounded by bold and lofty hills right away in the heart of the Fuh-kien highlands. If you are familiar with the history of the Fuh-kien Mission, you will know that the Ku-cheng district is the largest of the six districts into which our mission is divided. It is, I may say, the most important of them all, as, for some reason, most of our native labourers come from this district, and the Ku-cheng boys and girls in the boarding-schools at Foochow greatly outnumber those from other districts.

'You may ask what is the need and what would be the sphere of Zenana ladies in Ku-cheng. The need and the work are boundless. In the first place, the county of Ku-cheng itself is some hundreds of square miles larger than the county of Hampshire, and many times larger than the Isle of Wight. Would two ladies be too much for Southampton, or Winchester, or Portsmouth, supposing they were heathen towns? This leaves out of consideration the county of Ping-nang, where our most promising work at present lies; neither does it include the outlying districts of Kiong-ning and Yen-ping. Think of the thousands of heathen women in this vast district, and plead for them and us with Christ's handmaidens at home, and ask them who will do this work for Him?—who will carry the light of His blessed Gospel to the dark, unclean homes of China's women? Who will loosen the bands which bind their heathen sisters

to pain, and misery, and death? Shall we plead in vain? Shall we be told to be content with what we have? Shall the need of China's women be passed by? May they not be led to the feet of Jesus—so blind, so ignorant of the way, they cannot find Him themselves?

'The plan which I would propose to you, to inaugurate village missions in China, would be to use all our small congregations, with their little chapels, as bases for work amongst the heathen over small areas; but instead of the ladies living alone in some village or country town, they would live near or with the European Missionary family at the central station. . . .

'Visits to these out-stations could be made, many of them in a day, while at others the Sundays could be spent, leaving the station, say, on Saturday, and returning on Monday.

'During the intervals of outside work, plenty of work would be at hand in the city of Ku-cheng, with its 50,000 inhabitants, and in the women's and girls' boarding-schools.

'Thus there are two needs to be supplied:—*First*, the growing need of our Christian female population, of girls' boarding and day schools, of the direction and individual superintendence of the Bible-women; and *Second*, the ever-present and crying need of these heathen sisters, who are so bound by the chains of idolatry and ancient heathen customs, cramping and fettering their minds, as their feet are cramped and bound, by inveterate custom. Will you not help them and us? . . .

'But I would ask you to let one of the two ladies be a medical missionary. A great additional door of usefulness would then be opened up, and all anxiety would be obviated. I understand from Miss Newcombe that you have ladies at present under preparation for female medical missionary work. Could you not send one here? At the meeting which sent the appeal to you, it was said that England had yet to achieve the honour of sending a lady medical missionary to China. Will you give that honour to the Church of England Zenana Society?

'Our earnest request to you, therefore, is this: that you will send at once two lady missionaries to Ku-cheng, and that one of them, if possible, be a medical missionary? There need be no anxiety about residence; they could be received into our house until such time as they had a house of their own.

'As a temporary measure, I would suggest that your missionaries at Foochow, the Misses Newcombe, be authorised to begin this work. One or both of them could come up and stay in our house for some time, say a few months in the spring, and a few months in the autumn or winter, and this can be done better in the Ku-cheng district than in any other, for several reasons—first, because the place is more accessible, and the residence of a missionary family; and second, the stations are nearer, and the accommodation better than in any other district.

'I can say no more. Our need is surely greater than any other place, our belief is that God will answer our prayers, and our hope is that you will allow no secondary considerations to frustrate the desire which you must feel to comply with this most pressing, most imperative appeal.

'I send enclosed a rough sketch-map of our district, which will help you to understand the position of the work.

'Commending ourselves to your prayers,—I am, yours very sincerely,

'W. BANISTER.'

Ever since we first commenced work in China four years ago, on the invitation of the Church Missionary Society, we have relied much on the wisdom and advice of our constant friends, Mr. and Mrs. R. W. Stewart

of Foochow. We were thankful, therefore, to receive a full expression of their views on the subject, as set forth in the following letters.

From Rev. R. W. Stewart, dated Foochow, June 2, 1887 :—

'The field for ladies' work in our Mission is simply enormous. Not only are there those wealthier homes, into a number of which my wife has now access, and which can only be reached by ladies—for even our Bible-women cannot get into them; but there is also the whole field covered by our Mission, and in which there is scarcely any woman's work (comparatively speaking) being done, owing to lack of lady workers.

'At a meeting recently held during Mr. Wigram's visit here, it was felt by all that more ladies were sorely needed. The appeal has doubtless reached you before this, and Dr. Taylor has also written, as you tell me.

'I would ask leave to add my voice to the general cry. The question comes in at once as to their location. . . .

'The opinion, therefore, that we came to was that it would be wiser for all your ladies to have your house here in Foochow for their head-quarters and home; that from this they could itinerate for, if they liked, even months at a time, one going to Ku-cheng, say, for several months in the year, and working round that district, or perhaps giving it two good long visits in the year; and another doing the same for the Fu-ning district or some of the other large districts worked by our Mission, and in case of one being unable from any cause, another could take her place for the time, while she remained here engaged in work nearer home.

'In this way more work would, we think, be done than by fixing one permanently in one place, and another in another. . . .

'I would therefore advise that, if possible, more ladies should come out; that they should have your house here for their home, and that they should visit in couples these various districts, which sorely need, one as much as another, their help; and that when not so engaged, they should devote themselves to the work here in Foochow. . . .

'The language is the same in all these districts, so that while one pair might regard certain districts as specially theirs, yet they could relieve one another when any difficulty, viz. ill-health, came in the way. . . .

'I fully believe that £50 per annum would be sufficient, plus a teacher's salary of £12 per annum, and of course itinerating expenses when she is able for it. If she adds to this her dress-maker's bill, she will know just what her total expenses would be. I do not know much about the last item, but it certainly need not be as large as at home. Missionary ladies dress very quietly, and do not go in for tennis parties or things of that kind. They have not time, or, at any rate, they ought not to have.

'If this lady or any other lady wants to come out to the Foochow heathen, and only requires what will keep her comfortably in all things needful, you will see from above the proper amount.'

From Mrs. R. W. Stewart, dated Foochow, June 14, 1887 :—

'While in the country I felt so much the great need of lady workers here that I felt I should like to write also and urge the Committee to "look on these fields white unto harvest." We do indeed want the "labourers sent forth." . . .

'We are so very thankful that God is opening up the way for work among the women in the country villages—

just what we have been so long wishing for; and our trip to Ku-cheng has quite proved to us what we have long believed—that ladies can travel with perfect safety without any escort but their Chinese servants. We had no difficulty of any kind, and the people were not at all rude to us; in fact, the people in the country seem to me much more gentle and polite than the people here at Foochow. . . .

'The opportunities in the country are simply endless; the people everywhere are so willing to hear.'

These four letters the Committee lay before their many friends. They have already been spread before the Lord. That they will be enabled promptly to respond to the appeal they have no sort of doubt.

Our position is this. We have a commodious Mission House at Foochow, and two ladies already at the station. Four more are needed as soon as possible; so that our complement of missionaries may be six, of whom two will work at Foochow, and four at the out-stations.

Through the great kindness of Mr. and Mrs. Stewart's friends in Ireland, we hope to be in a position to send out two additional ladies about the end of this year, thus increasing to four our number in the Fuh-kien Mission. One of these, Mrs. Stewart has kindly promised to receive into her own house. And, besides this, two other ladies, one of whom has had some medical training, have been accepted as probationers in the hope that funds will be forthcoming to send them out shortly after. But this can only be if gifts to the China Fund are liberally contributed.

Thus, by God's loving-kindness, the present need as to workers for this special service is already met. This is God's part. Only He who made the world can make a missionary. But to His people He commits the privilege of supplying the silver and the gold—the means to send them forth.

Special offerings for extension work in the Fuh-kien province are earnestly invited, and will be thankfully received by MRS. STUART, Honorary Sub-Treasurer, Roxeth Lodge, Harrow; or by the Secretaries at the Office of the Society.

Leave-taking.

MANY and varied associations belong of necessity to a Valedictory Dismissal of Missionaries. Gladness that God's call to heathen lands can be answered, the grave responsibility of undertaking work which angels might regard as a crown of honour, and the natural sorrow of parting,—all have their share. But perhaps on the last occasion, above all other feelings, thankfulness stood first. God's mercy, in

granting this year the means to extend our missions, has been crowned by offers of service. In the Mildmay Conference Hall, on Friday afternoon September 30th, nineteen ladies were commended to God and the Word of His grace, fourteen to start for the first time as missionaries, and five returning to India with recruited health.

Other circumstances added interest to the present meeting. Our Chairman, General Haig, presided, after his safe return from an exploratory visit to the shores of the Red Sea—an expedition undertaken at the request of the C.M.S. Committee, with a view to the commencement of their Gordon Memorial Mission. The presence also was welcomed of the Rev. F. E. Wigram, after his journey round the world in the cause of foreign missions. We had besides to take farewell of our Clerical Secretary, who sailed on October 21st on the Special Winter Mission to India.

The proceedings opened by the Rev. D. B. Hankin (St. Jude's, Mildmay Park) reading Psalm cx., and offering prayer. The Chairman, after reading a letter from the Rev. J. W. Shaw (St. Paul's, Ball's Pond), regretting his unavoidable absence, said:—

'I am sure all here have joined in the petition for the presence of the Lord. Our sisters are going forth to heathen lands, and we know not what trials may await them. Whilst they have laid themselves on the altar, as consecrated offerings, it is our duty to bear them up continually by prayers and supplication. We are sending them forth under encouraging circumstances. Whether we look at home or abroad, we see an awakening of missionary spirit. Hundreds are willing to devote themselves to foreign service, if only the means are forthcoming. New openings may be found all over the world. In India, which, on account of being part of our own empire, has special claims upon us, education is increasing, prejudice declining, and access is gained which a short time ago no one could have anticipated. A missionary, writing lately to the *Christian*, said that a few years ago in India, if he wished to speak in a village, the inhabitants would come out to meet him at the outskirts, in order to prevent his contaminating it by his presence, and whilst listening to him they covered their mouths with a cloth to defend themselves against pollution. Now missionaries have liberty to preach in any village. Even China has wakened up from a sleep of long ages; her Government has put out a proclamation calling on the people to live at peace with Christian missionaries and their converts. But she is only following in the wake of Japan, which seems on the eve of a national acceptance of Christianity.

'Another cause for encouragement is the Special Winter Missions to India, with the object of reviving and deepening the spiritual life of native Christians. It calls for fervent prayer from Christians at home, and for ourselves it has particular interest, as our Clerical Secretary, Mr. Karney, is one of the band of missionaries. We hardly know what the results will be, but we may anticipate a great awakening, if only God will pour out His Spirit on the services.'

The Chairman closed his remarks by reading some verses published in the Magazine, *The Service of the King.*

The Instructions were then read as follows:—

'DEARLY BELOVED,—The Committee of the C.E.Z.M.S. are deeply grateful to Almighty God that they are permitted once more to send forth a contingent to the Foreign Mission field.

'Five of you are proceeding to our North India Missions.

'1. You, *Miss Sampson*, are designated to the work of the Normal School in Calcutta. You go to assist a devoted missionary, who has had charge of that school since 1882. You will find there English, Eurasian, and Bengali girls, all under training for our educational mission work, no distinction whatever being made between them. You thus go forth to teach the teachers who will, a few years hence, be working all over our North India Missions. The Committee commit this work with much confidence to a daughter of your honoured father's house; and they rejoice that you will have close at hand a beloved sister already working in connection with the Girls' Boarding-School of the C.M.S. May the Lord prosper you abundantly!

'2. It will be your happiness, *Miss Boileau*, to be associated at Barrackpore with one of our oldest missionaries, who has been more than sixteen years in the field, and whose labours God has richly blessed. Miss Good's work presents an epitome of most of our missionary agencies. You will find there school-work, Zenana-work, village-work, and a band of no less than thirty-five native helpers. But, chiefest of all, you will there meet with a spiritual force and fervour, a tender, loving sympathy, a simple, genuine consecration, which never fails of a blessing.

'3. To the scene of the sainted Weitbrecht's labours for one-and-twenty years you, *Miss Cowley*, will go forth. Your heart has, we know, been long set upon the work of the foreign field; and though for a time the way did not seem plain, you had grace patiently to wait, and already you have learned, if we mistake not, that the waiting-time has been a training-time which will hereafter bear abundant fruit. In Miss Mulvany and Miss Gore you will find true-hearted and experienced colleagues. Many of the European residents also are cordial friends to our mission; while the work itself will present to you much and increasing encouragement.

'4. You, *Miss Moore*, are appointed to Jabalpur, to assist Miss Branch in her important work in the Central Provinces. The Committee recognise the promptitude with which, at short notice (owing to the failure of the missionary at first appointed), you have accepted their call to go forth this autumn; and they are thankful to know that the prayers and sympathies of many friends, both in Hampstead and in the Isle of Man, will attend you as you set out in this holy service.

'5. The Committee are glad that you, *Miss Hœrnle*, are enabled, after much-needed furlough, to return to your station at Mirat. A very cordial welcome will await you there from your sister missionary, Miss Strœlin, who has been in your absence carrying on the work. She writes to us of new doors open on all sides, and the Committee earnestly pray that wisdom and grace may be given to you to enter in thereat, according to, but not beyond, your strength, and take possession in the name of Him you love and serve.

'*Seven* of our present company go to the Panjab and Sindh Missions of the Society. Of these, *two* are returning after furlough, and *five* are additions to our staff.

'6. You, *Miss Catchpool*, are going back to Narowal, the northernmost station of the Panjab Village Mission. Since 1881 you have been associated

with our honoured friend Miss Clay in this important work. Your furlough has been very short; but we trust it has been beneficial to you, as it certainly has to others, and that on your return you will be permitted to put in the sickle, and take your part in the harvest-work which seems to be going on so hopefully in the villages round Amritsar.

'7. To that city of Amritsar you, *Miss Dewar*, are returning after a like period of six previous years' service. The Committee are thankful for the unselfish love which has led you to shorten your furlough rather than that Miss Wauton should be longer left alone. It is your privilege to have in her a colleague of singular devotedness, ability, and zeal, and the Committee heartily bid you God-speed as you hasten back to the varied and important work she has in hand, and in which you have been permitted to render such effective help.

'About three years ago the Committee, after much thought and prayer, began to send forth trained nurses as evangelistic agents to the mission field. The two who were then appointed have done excellent service, and now in you, Misses Middleton and Hobbs, the Committee send forth other two to this holy work.

'8. Your experience, *Miss Middleton*, in the Chester Infirmary will enable you, we hope, effectively to help Nurse Johnson in her fast-growing work at Dera Ismail Khan. The openings which have presented themselves to her have seemed almost marvellous, and she has wellnigh broken down under the strain involved. With real and fervent gratitude will she welcome you in the Name of the Lord.

'9. You, *Miss Hobbs*, are designated to the Panjab Village Mission. The Committee congratulate you on the way in which, by prayerfulness, patience, and, they must add, by perseverance also, the Lord has enabled you to overcome hindrances to your going abroad which once seemed insurmountable. You will have, before you begin your work, many opportunities of intercourse with Miss Clay, to whose energy, liberality, and self-devotion the Panjab Village Mission owes its origin; and you will reach your station, we hope, in time to see something of the remarkable movement towards Christianity among the "sweeper" class, in connection with which so many baptisms have already taken place, and with which our Ajnala missionaries have been so much and so happily identified.

'It is with satisfaction that the Committee are again sending forth two missionaries, who have received, under Dr. Gauld's kind supervision, two years' medical training, on the plan adopted by the Society.

'10. In response to very earnest appeals for this kind of help from the C.M.S. missionaries on the spot, you, *Miss Compton*, will proceed to Hyderabad, in Sindh. The Society has not hitherto had medical work at this station, but the opportunities for it are very manifest, and we will earnestly pray that God may endue you richly with wisdom and discernment to establish the work on a sound and durable foundation.

'11. You, *Miss Werthmüller*, go to reinforce Peshawur, where we have two valued missionaries diligently labouring; and in particular to help Miss Mitcheson in her hospital and other medical work, which has grown quite beyond the strength of any single-handed worker, however energetic and devoted. May the Lord bless you richly in this important frontier station, and make our mission band a threefold cord which shall draw many Afghan hearts to Himself!

'12. The Committee welcome with much cordiality your accession, *Miss Hull*, to our ranks.

'You have been in India before, and on the King's business: and your return thither is linked with one of those providential indications by which now, as of old, the Lord "goes out

before us." The January Number of our Magazine contained an article headed "A Call to Kashmir," the basis of which was an appeal, supported by several well-known workers, that we should send two missionaries as soon as possible to Srinnagar, one of whom should be a medical missionary, and the other a lady of some Zenana experience. About the same time your offer came for renewed service in India, Kashmir being particularly mentioned as a climate to which you might safely return. And since then the near prospect has presented itself of our being able to send at no distant date the medical help desired.

'Till these arrangements for completing in all its parts this our mission to Kashmir are fully matured, you will remain in the Panjab, giving such help in our work there for the few months in question as our Corresponding Committee may determine. But we shall hope ere long to hear that you have found many an opening for the Gospel in the hearts of the women of Kashmir.

'To our South India Missions four missionaries are now proceeding, a fifth having sailed in the early part of the year.

'13. *Miss Brandon*, who is returning after furlough, is not able to be with us to-day. Special circumstances connected with her work at Masulipatam rendered it necessary that she should leave England a few days ago, but not before she had with great energy impressed on the Society the need of extending our Telugu Mission to Kammamet, Jaggipett, and other places where doors of opportunity stand open before us.

'14. The Committee have especial pleasure in greeting you, *Miss A. M. Smith*, as an outgoing missionary in their work. They have very warmly appreciated all that for years past you have done for them at home. They owe much to your untiring efforts in behalf of this great cause in the West End of London. And they now send you forth, not as a new worker, but as an old and tried friend, in whom at the very outset they repose the fullest confidence, and to whose generous efforts in the development of their work abroad they look forward with hopeful expectation.

'It is only a year ago this very month that Miss Edith Goldsmith's appeal for Mysore appeared in the columns of our Magazine. Within six months our valued and experienced missionary, Miss Thom—then on furlough—had arrived at the station; and now, just twelve months after, you go forth to the same important work. So God answers prayer. The Committee are thankful to know something of the thoughts and proposals regarding the work at Bangalore, which the Lord has put into your mind. They will support you continually by their sympathy and their prayers. To them as well as to yourself the "possibilities" of your future work seem very great. But you do well to go forth first to reconnoitre the ground, then to plan the campaign. The Lord will surely give you wisdom, love, tact, blessing, and success.

'15. The work assigned to you, *Miss Thomas*, as the daughter and granddaughter of a Tinnevelly missionary, is, appropriately enough, to assist in Miss Askwith's work in connection with the Sarah Tucker Female Institution of the C.M.S. You will have for a short time the great advantage of being associated with one of our Society's most competent and trusted missionaries; and when she returns home next year on well-earned furlough, you will, we are sure, do all in your power to render assistance in her absence. The Committee can wish you nothing better than that the mantle of your sainted grandfather may descend upon you in all your work for Christ.

'16. You, *Miss Gehrich*, come back to us as an old friend whom, when

health failed, we were very loath to lose, and whom, now that, after some years' rest, health is restored, we are heartily glad to see again among us. And not we only. You will have many a warm welcome in Tinnevelly, whither we send you forth once more. You will find many changes. You will find no Mrs. Lewis, as of old, when you left, to cheer and bless you. But you will enjoy still the fatherly counsels of the venerable Bishop Sargent. You will have still the same ripening field of work, and the same loving Saviour for your all-sufficient portion. May the Lord give you grace to husband your restored strength, and to enjoy yet many happy years of renewed missionary service!

'Our *China and Japan* Missions claim the three remaining members of our outgoing band.

'17. On the special invitation of Mr. and Mrs. Stewart of Foochow, you go forth, *Miss Hankin*, to strengthen the hands of the missionaries already working in that city and neighbourhood. We have every reason to hope that you will not go forth alone, but that we shall be able in January to augment our Foochow staff from two to four, leaving two other ladies, now at the Training Home, to follow, if the Lord will, next autumn. If this be granted us, we shall have been able within a year to comply with the request of the Foochow Missionary Conference, that we would treble our staff in the Fuhken Province, with a view especially to the C.M.S. outstations.

'As we reflect on the grace given in the Master's service to your great-grandfather, Bishop Wilson of Calcutta; your grandfather, the late revered Vicar of Islington; and your beloved father, the kind and constant helper of this and many other good works; we cherish the fervent hope and expectation that to you also, by the effectual working of God's Holy Spirit, a like grace may be abundantly vouchsafed.

'18, 19. To Osaka you, *Miss Julius* and *Miss Bassoe*, are designated. Only within the last few months has the way been made plain for us to occupy this station, to which we were invited more than two years since by the Japan Church Missionary Conference. We are the more thankful to take up missionary work proper in Osaka, because we have felt bound to decline an invitation to secular educational work in the same city. You, Miss Bassoe, have promptly responded to the invitation of the Committee to take the place rendered vacant by the lamented death of Miss Harrison, who had been selected by the Committee for this work. The openings for the Gospel in Japan are simply wonderful, and we earnestly pray that upon you, our first missionaries in this populous and influential city, may rest abundantly the spirit of power, and of love, and of a sound mind.

'The Committee close with a few words of general exhortation.

'I. They would say, *Be steadfast.* It is a serious thing lightly to take up such work as this, or lightly to put it down. The blessing in Christian service is to "him who endures." The missionary who allows himself or herself to be called off on the first opportunity is not acting fairly either by the administration at home or by the work abroad. In such service the first year or two is of comparatively little use. The missionary is tongue-tied. It is the after-years that tell, and each more than the last. Discouragements of course you will have, and reasons manifold, if you choose to seek them, why the work should be given up, or other work taken in its place. But the steadfast missionary will not seek them. He will say with Nehemiah, "I am doing a great work, I cannot come down," or with Paul, This "ministry" is—"received of the Lord," and I must "fulfil it."

'The Committee remind you with thankfulness, that of thirty-two missionaries with which the Society commenced its reorganised existence in 1880, no less than twenty-three are still in the field, and of the rest all but four have completed long periods of service.

'II. Next, *Be spiritual* in your work. Remember, "it is not by might, nor by power, but by my Spirit, saith the Lord." We live in busy days. Both here and in the mission field men work at high pressure; and the tendency is to trust to the amount of work, or its organisation, or its methods, as if they could produce the desired effect. Better far do more *with* God and less *for* God. "He that would spring far retires first." He that really would be used of God will be much in the closet, much in the study of the Bible, much in sympathetic communion with the saints, and then he will learn the essential importance of these two texts, "Without Me ye can do nothing"; "I can do all things through Christ that strengtheneth me." As with the Christian life, so with the Christian's work: it is, depend upon it, true that it is in the closet the battle is lost or won.

'III. Their next word of counsel is, *Be thorough* in your work. Ours is an age of veneer. The showy, the superficial, the sensational, is what takes with men; but thoroughness is what pleases a heart-searching God. Be it yours, beloved, to put *quality* before *quantity*, to do what you do as well as you can do it. Less work better done is of more value far than more work of a worse kind. Depth is more than diffusion, reality than appearance, genuineness than imitation. The man whose house stood, remember, was he who digged deep, and laid the foundation on a rock. The other made the greater show, and made it sooner, while yet the first was at his foundation-work, but the ruin of his house was great.

'IV. Once more, *Be unselfish* in your work. *In your work*—mark the words. Many are unselfish in character, but selfish in work, and this is bad; it is unpleasing to the Lord; it makes the heavens as brass, it hinders the blessing. What do we mean by this? When a missionary looks so exclusively at her own special part of the vineyard that she fails to see that other workers need reinforcements as well as herself, and that other lands need the Gospel as well as that in which she labours, and thus regards the Committee as doing her wrong, because they are bound before God to take in, not one station only, or one district only, but the needs of the whole field; or, worse still, when a missionary is so absorbed with her own special department that she leaves no time for sympathetic converse with sister missionaries in the same neighbourhood, and thus a lack of unity is manifested even among agents of the same Society—this is not unselfishness in work. All this is very natural; one soon slips into it. Concentration is needed in our work—concentration of mind, care, attention,—but *comprehensiveness* of heart and soul is needed too. Without this, concentration becomes narrowness, and an otherwise healthy work a deformed and exclusive thing. "Look not,"—these are our marching orders,—"Look not each of you to his own things, but each of you also to the things of others." A well-known writer used always to give his MSS. one extra revision to see how many big "I's" he could strike out. We might strike out some "my's" too. It is not "my work," "my work," but God's work; if we grasp this, it follows that our sisters' work is God's work too—that thus ours is only a *part* of what the Master would have us count dear.

'And now the Committee bid you all an affectionate farewell. They commit you and the families you leave behind to the care of a covenant-keeping God. You too will often, we trust, pray for us and for the dear friends at "the Willows," where most of you have spent such happy and such profitable

days. Especially remember those who by God's grace next year shall follow in your steps. You will often also *write*, freely, fully, confidentially, giving quite plainly both sides of the picture, the dark as well as the light. May your voyage be safe, bright, and happy, and may the Lord grant you health and strength in body, mind, and soul!

'Soon our working day will be over. Soon "our glorious Lord" will come and take the kingdom. Signs of the times accumulate on every side. Be it ours to be found of Him faithful stewards of our wondrous opportunities, and then, what a hope lies beyond! "If ye be WILLING AND OBEDIENT, ye shall eat the good of the land."'

After the hymn, written for *India's Women* by Miss S. G. Stock, and published in the September Number, p. 225, had been sung, the Rev. G. F. Head, Vicar of Christ Church, Hampstead, gave the following valedictory address:—

'I want to read you a verse out of one of the first dismissals and the earliest commendations from God Himself to a great missionary—Acts ix. 10, 11: "And there was a certain disciple at Damascus, named Ananias; and to him the Lord said in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth."

'Here we see the attitude for dismissal. The Lord looks down and sees the man who is to be the first missionary to the Gentiles, and says, "Behold, he prayeth." If you search the Word you will find in various instances that it was from the spirit of prayer that work was produced. It was when Christ, the greatest missionary, was praying at His baptism, that heaven opened, the Holy Ghost descended upon Him, and the Father's voice proclaimed Him as His beloved Son. St. Peter was praying on the housetop when he heard the knock which summoned him to make known the salvation of Christ to the Gentiles of Cesarea. St. Paul had several re-dismissals, once when praying in the temple, and at other times, whether here or there, still he was praying. This is the attitude in which we should be found to-day. When the Lord looks down upon you, and says, "Behold, they pray!" the charge is given to go forth in His Name.

'Very often we hear of vessels frozen up in the Baltic. In spring they get their dismissal, but blocks of ice stop up the ports, and no human power can move them. Often it may seem to you that certain impediments make it impossible to carry out the work set before you; you will be inclined to say, "I cannot do this, the obstacles are too great." But this will not be the case when you are in the spirit of prayer. Just as ice has no chance in the hot sun, so impediments will vanish in the presence of God. The *instructions*, which have just been read, referred to obstacles in the way of some of your number becoming missionaries having been removed; this has been by prayer, and if difficulties have been removed in your undertaking the work, they will be also in carrying it out.

'The passage I have read shows not only the attitude for dismissal, but *God's choice of the missionary*. "He is a chosen vessel unto me." In Acts xiii. 1-4 we find the Lord apparently going round looking at different vessels on the shelves, and choosing one here and another there. He looked among the number willing to go out for Him in all their variety,—Lucias of Cyrene, Simeon (probably a black man), Herod's foster-brother,—and said, "Separate me Barnabas and Saul

for the work whereunto I have called them." The vessel must be chosen of the Lord. Christians sometimes choose for themselves, but when they say, "This is the work which I will do," too often they run without being sent, and their work proves wood, hay, and stubble; they are mistaken, as Lot was when he chose Sodom for his dwelling-place. But, on the other hand, Elisha, Samuel, David, Saul of Tarsus, Raglan, Henry Martyn, Thomas—each one was chosen of God, and a vessel in the right place. If God says of you, "She is a chosen vessel unto me," then the work will be found suitable.

'An article which appeared lately, I believe, in the *Contemporary Review*, drew attention to the remarkable revolution caused by cutting the canal through which you will pass. It was discovered that the old vessels could not navigate it, and new ones had to be constructed. When this was done, the result on commerce was marvellous. When God chooses a vessel He adapts it to the work for which He designs it.

'This we may learn from *God's illustration of a missionary*. In 2 Cor. iv. 7 St. Paul speaks of himself as an earthen vessel. If *earthen*, then a potter made it, and gave it its shape. The Lord has given you the intellect, appearance, health, and the various natural endowments which you possess. Don't trouble yourselves about them; He knows how to adapt them to the special work He prepares for you. If only an *earthen* vessel, then you must of necessity be weak and fragile. St. Paul, when writing this passage, may have had in mind the procession of a conqueror through Rome, when golden and silver vessels were carried behind him, containing coins, which were scattered to the crowds. You are earthen vessels full of the treasure, Jesus Christ, to be spread abroad to the crowds of needy heathens. Keep this thought, "Christ in me," though there may be nothing to admire in the vessel itself. If only earthen, therefore, you must expect the "trouble" which St. Paul speaks of in the following verses; but he says, though perplexed and cast down, he is in no case destroyed. God called you as an earthen vessel; He knows your frame, and weakness of body is no proof that He will not use you.

'Sometimes you may be inclined to cry out, "I am like a *broken vessel;*" but whose word is this? (Ps. xxxi. 12). The word of Jesus. When He bore the sins of the whole world, and endured the cross, then He was as a broken vessel, yet out of that breaking flowed out all the perfection of love and salvation. And in the midst of your work, out of the very feeling of being broken, will come out the very treasure that can enrich those to whom you are sent—the Spirit of Jesus. When they smile at your words, shut the door against you, then the patient, forbearing, and wonderful love of Christ will flow out, and the heathen will know that there is a treasure within you which they do not possess.

'You are not only an earthen and a broken vessel, but you must claim your place as a *vessel unto honour, and meet for the Master's use* (2 Tim. ii. 20, 21). Not for your own use. Moment by moment, year by year, when you go out in the morning, say, "Lord, what wilt Thou have me to do?" and He will make use of you.

'See *God's purpose for the vessel.* Acts ix. 15: "To bear my Name before the Gentiles and kings and children of Israel." To bear His Name—that is all. Fill the vessel with Jesus Christ, for His Name means His character. If you are able, by God's grace, to carry out the instructions from the Committee, you will bear the Name and character of Jesus Christ before the heathen, and God's blessing is assured. Go just full of Jesus Christ; let Him flow from you in thought, word, and deed; but as you carry His Name, remember to carry it *in the way* He pleases.

'Sometimes blessings come cross-

handed. When Joseph took Manasseh and Ephraim to his father that they might receive his blessing, Jacob crossed his hands so that the right hand was laid on the younger son. Joseph said, "Not so, my father, for this is the first-born." Jacob answered. "I know it, my son, I know it." He had guided his hands wittingly; contrary to Joseph's expectation, the greater blessing was to come to Ephraim. If the Lord seems to pass over a place for which you have been labouring and toiling and praying, and bestows His blessing on a part of your work where you do not expect it, you may be inclined to complain. But give praise; remember He knows the right place; leave to Him where to bestow blessings.

'It must be not only in the Lord's way, but *in the Lord's time.* God's purpose for you is simply that you should carry His Name. *When* the promised results come, belongs to Him. Not long ago a bottle was cast up on the coast of Jamaica, encrusted with seaweed, and bearing signs of long tossing on the waves. Within was a note, written on a burning ship sixteen years before by a man to his wife: "The vessel is on fire, I am going down, but in peace." That message, so long delayed and shut up, at length accomplished its purpose. In like manner, the message delivered long ago by a missionary may be brought to mind and come out from something you may say. Or your message may be imprisoned and shut up, to be found years hence by some future missionary in a Zenana. Though you may never know it, nor tell when it shall be found again,—bear the Name of Jesus, and leave the result with Him.

'But see also that you bear His Name *in His place.* In Acts xvi. 6-10 we find God choosing the place for His Word to be preached. St. Paul would fain have gone to Bithynia and to other parts of Asia, but God bade him go to Troas, and from thence he must go to Macedonia. Never go to any place unless God sends you. He will order your steps day by day.

'Whilst your work is to bear the Lord's Name, (*a*) in His way, (*b*) in His time, (*c*) in His place, one thing He puts into your hands, *the responsibility of the vessel.* What is the first thing that will call for your care? *Keep it clean.* The apostle Paul rejoices that he has a conscience void of offence. If you sin against the Lord, take your sin at once to the Lord for His cleansing. He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If a selfish, envious thought against a fellow-worker comes in, the joy will pass away; seek at once the cleansing blood.

'Another duty which will call for constant care is to *keep it sweet.* In a town in the south it was discovered that on account of some large vessels in which milk was transported not being kept sweet, the milk became tainted, and caused an epidemic of fever. Take care that no taint of the old indulgence of sin remains, or sickness of the soul must follow. When Belshazzar took the holy vessels which he had carried from Jerusalem to Babylon, and filled them with something with which they had no right to be filled, he dishonoured those holy vessels, and the hand of God wrote against him, "Mene, mene, tekel upharsin."

'Not only are you responsible for keeping the vessel clean and sweet, but see that you *keep it full.* Full of Christ; for this you must keep near to Him. Sometimes under pressure of work you will feel cold and dull, as though you could not give out anything to those around you; then draw near to Christ, and He will fill you with Himself.

If you realise He is near you, He will keep you as the apple of His eye, and you shall go forth like St. Paul, a vessel chosen by God to bear His Name among the heathen.

'One last word. God said of

St. Paul to Ananias, Acts ix. 16, "I will show him how great things he must suffer for My Name's sake." Many of us have seen pieces of china with mottoes painted on them. If you are vessels chosen unto the Lord, let the motto be written on each one, "For My sake." In the midst of weariness or disinclination, listen to His voice, "Do it for My sake." We can and do bear much for the sake of those we love. You may remember a picture by Long, "Diana or Christ." A Christian martyr is hesitating which to choose. She has only to scatter a few atoms of incense on the heathen altar. The face of a loved one is near imploring her to pity herself and him. But Christ is there, and triumphs; she will do and suffer for His sake. Let the Lord's sake be the one thought. When your work is hard, do it for His sake; when you are weary, do it for His sake, and you shall hear His voice at last saying, "Well done, good and faithful servant, enter thou into the joy of thy Lord."'

After singing a second hymn, the Rev. F. E. Wigram closed the meeting with prayer, and the Rev. H. Sharpe (Trinity Church, South Hampstead) pronounced the benediction. At the service which followed in St. Jude's Church, a company of 264 met at the table of the Lord.

The sailing arrangements are as follows:—

By S.S. *Belgravia*, Oct. 4. Misses Catchpool, Dewar, Compton, Werthmüller, Middleton, Hull, A. M. Smith, Hœrnle.
„ *Rewa*, Sept. 17. Miss Brandon.
„ *Clan Grant*, Oct. 15. Misses Cowley, Boileau, Sampson, Moore, Gehrich, Thomas.
„ *Rubaltino*, „ Misses Clay, Hobbs.

The steamer by which Miss Hankin will sail for Foochow, and Misses Julius and Bassoe for Osaka, is not yet decided.

A Trip in the Celestial Country.

The following account of a holiday excursion in the Fuh-Kien Province has been received from Miss Inie Newcome.

'ON Tuesday morning about 9.30 we left Foochow for a short visit to Mr. and Mrs. Banister (C.M.S.), at Kucheng. Our party consisted of Mrs. Stewart, my sister, and myself, with a following of one servant to cook and rule the caravan in general, two coolies to carry the luggage, and nine for our chairs; quite a formidable number.

'We went up river in a house boat as far as Chinkan, a distance of eighty

miles, which we hoped to accomplish in three days; but on getting beyond the upper bridge, a few hours from Foochow, we found the current so strong, owing to a freshet in the river, that progress was very difficult and slow, and at times quite impossible. More than once, while every man was straining his very utmost with the poling oars, and with sails set to catch a light but favourable wind, we found ourselves slowly drifting back, the current getting decidedly the best of the contest. Many an hour did we remain tied up by the bank, quite unable to proceed, then a wind would spring up and we would push on, only to die down again and bring us once more to a stop.

'The scenery is magnificent, and had the weather been fine we might have had some pleasant rambles, but as it was, it was impossible. On Saturday we were at anchor still some miles from Chinkan, and having just been told by the servant we had no hope of getting there that night, we were resigning ourselves to a prolonged stay with provisions almost run out, when we heard the noise of a sail being unfurled, and discovered a breeze had suddenly sprung up, which gradually freshened, and we soon found ourselves making rapid progress. It continued to blow steadily, and we were soon anchored at Chinkan, having taken five days to get up, whilst it only takes twelve or fourteen hours to get down.

'As we had a long chair ride before us, we decided to stay over Sunday. The time in the boat passed very pleasantly. We had Bible-readings and prayer three times a day, and we tarried over it, and I don't think we shall soon forget those hours of quiet intercourse with God and each other. Then Mrs. Stewart helped us with some Chinese characters, but we did not study very hard, we were taking holiday.

'We talked together of the work among the women; such conversations did not fail to give us subjects for earnest prayer. As we compared the need with the supply, again and again the thought arose, "What are these among so many?" but we linked it to our Lord's answer, "Bring them hither to me."

'Chinkan is about thirty miles from Kucheng, and as we wished to avoid a night on the road if possible, we rose a little after three on Monday morning, but owing to the delay of the chair coolies, who were sleeping at an inn in the village, we did not get off till after five.

'The road goes right over the hills, most beautiful scenery all the way. For the first few hours, however, we saw but little, as the rain came down in torrents, such as we seldom know at home, and we were obliged to have the rain curtains down. It made the path very slippery for the coolies, and we got on but slowly. Indeed Mrs. Stewart's front coolie stumbled down in quite a serious corner, but he held bravely on to the chair until the third coolie could help him up, and then what might have been a serious accident was prevented.

'About ten o'clock the rain began to lighten, and it became finer and finer, the afternoon being beautifully clear. We walked as soon as we could, but at first the paths were in such a dreadful state from the rain, and so slippery, that we could not enjoy the scenery, as we had to keep our eyes fixed on our footsteps. On getting into our chairs to rest we could and did enjoy looking around us. Splendid mountain chains on all sides, whilst in the valley far below, the river Min foamed and tossed down its rocky bed. Bamboo groves adorned the mountain-sides, while wild-flowers and varieties of ferns, such as I have seen guarded with tender care at home, abounded. Azaleas are plentiful; they were just out of blow the time we were travelling, but I found pink cyclamen,

dioletria, and begonia. Some of the numerous flowers are very sweet scented.

'As the day continued to grow finer, we walked a good deal, and much enjoyed the exercise in the fresh mountain air, untainted by any of the unpleasant odours so often met with in Foochow. The whole day long we were passing coolies carrying tea down to the river at Chinkan, thence to bring it by boat to Foochow; and as again and again they had to stand aside to make room for our chairs, we wondered how the main road to a large city, and the highway for such an immense tea-traffic, could possibly be left in such a condition. Early in the afternoon we reached Corong, a little village some two hours' journey from Kucheng, where there is a small Christian congregation looked after by a catechist; to his house we went to rest and get some food. The centre hall of his house is used as a chapel, and while our dinner was being prepared we sat here and talked to the people who gathered to see us.

'As the news spread that foreign ladies had arrived, the women began to gather. This was their opportunity. When the missionary comes they can only look on from a distance; but, on this occasion, the men recognised their right, moving back on their appearance, to let them get near. They were chiefly heathen, and as Mrs. Stewart talked to them, they listened most attentively. There are no Christian women in the place, and as there is no catechist's wife, the women will not come into the house to listen. One woman told Mrs. Stewart she would come every Sunday, if only she was there! Dinner was ready soon after three o'clock, and we did not delay long at it. An admiring crowd stood politely at a little distance, watching us getting through a bowl of rice, enjoying it as much as they do. We used, however, spoons instead of chop-sticks.

'We got on our way again as soon as possible, and hurrying on, reached Kucheng a little after six; rather tired and stiff we were, after our thirteen hours' journey over the hills. We met a very warm welcome from Mr. and Mrs. Banister, who had almost given us up, having heard we were to start on Monday or Tuesday. The new house, into which they have just moved, is very nice. It is beautifully situated across the river from the city, on the side of a hill, with lovely views on all sides. It is very quiet and unobtrusive-looking; for a foreign house, a most important matter in this country. It is only one story high, a good point also, as the Chinese greatly dread the shadow of a foreign house.

'A good rest in bed helped to restore us after the fatigue of the journey. Next morning we spent in the house, doing a little Chinese, and talking to the women who came to see the foreign ladies and the new house. The visitors amused us by their questions. They wanted to know what relations we were to each other. Our ages were, I think, the most interesting piece of information; it is always one of the first questions we are asked when we enter into conversation. If a stranger joins our group who has not heard the former questions, some one gives her a rapid summary of what they have heard, beginning with our *ages*. They examine our clothes; the way our hair is arranged, and our watches are an endless source of wonder. They do enjoy listening to the "tick, tick," and trying to imitate the sound. It is some time before they can listen to a little talk; but by patience, we always get a hearing at last.

'There is a nice Chinese sitting-room in Mr. Banister's house, where they receive guests and talk with them. Tuesday afternoon was the great occasion of the journey. We had first a prayer-meeting in the Chinese sitting-

room, asking God's blessing on the house and its owners. About four o'clock we went down to the City Mission premises, to be present at a feast given by Mr. Banister to his Christian friends, on his moving into his new house. There were one hundred men and about twenty women. The men came in from the country villages, within fifteen or twenty miles of Kucheng, walking. Only the women who lived near in the city could come. Men and women, according to Chinese ideas of propriety, were separated. Except the servants who waited on us, and Mr. Banister, who came in for a minute to greet the guests, we did not even get a glimpse of a man.

'We four ladies found to our amusement a state table had been prepared for us in a room, where we were to regale ourselves in private; but we did not see the fun of that. If we were only to eat alone, we would much prefer to wait and eat an English supper in the evening. Besides, it is the greatest amusement to the Chinese to see the foreigner wielding the chopsticks, so we gave orders to have the places changed, and two sat at one table and two at another with six Chinese women.

'Owing to the late arrival of some of the guests, it was six before we began to feast. I cannot describe it. There were sixteen courses, among which were a couple of confections prepared from rice, two kinds of *mieng*, very fat pork, three or four varieties of bamboo roots, shoots, bark, etc., sea-snails, two or three varieties of fish. Each guest is provided with a cup of tea replenished every five minutes, a pair of chopsticks, and something like a china spoon. The courses are brought in large bowls placed in the centre of the table, and every one sticks in her chopsticks and helps herself and any one else she may feel kindly disposed to. Helping the guests, as a regular duty, falls to the lot of the hostess. The eating continued until after eight; we tasted most of the dishes, but did not touch the pork or the sea snails.

'The Chinese *did* seem to enjoy themselves; they took quite a good meal off each course. When all were quite satisfied, we adjourned into a large room where the magic lantern was exhibited for the first time in Kucheng. Some of the men could give but little attention to the pictures themselves, they were in such a state of curiosity as to how they came; others showed their Bible knowledge by recognising at once such pictures as the Prodigal Son, the good Samaritan, etc. Some pictures of Chinese customs excited great interest, and altogether the evening was a splendid success.

'The next day, Wednesday, we started for Wong-chong-tong, a village nine miles off, where an old pupil from Mrs. Stewart's Women's School is Bible-woman. She was so pleased to see Mrs. Stewart again. No one knew we were coming, but very soon quite a little congregation gathered round, both heathen and Christians, listening very attentively while Mrs. Stewart and Mrs. Banister talked to them. We stayed most of the day; the number did not diminish, for as some went away others came in. The heathen we saw, had all heard something already from the Bible-woman, but though not opposed, they were not at all desirous of joining the Christians. About four o'clock we rose to go home, but first gathered the Christian women in one room for a little word from Mrs. Stewart specially for themselves, and afterwards we had prayer together.

'It was a pleasant time—one of the pleasantest days I have ever spent. How I did thank God for the prospect of a share in such work! Next morning we rested, only going in to see and talk with the Chinese women, who were still coming to see the new house and the foreign ladies.

'In the afternoon we went down to be present at the examination of the

women's school. There are six pupils at present, Mrs. Banister hopes to have twelve soon. The Kucheng women will come first to her school: those likely to be of use as Bible-women will be sent on to Foochow, while the rest, after learning what they can, will go home again, and the expense of sending unsuitable women to Foochow will be saved.

'Mrs. Stewart conducted the examination; the answers were most satisfactory. The subject was the chief events in the life of our Lord. Four out of the six hardly missed a question. They were then examined in Romanised colloquial with very encouraging results. The matron was one of Mrs. Stewart's old pupils.

'Next day we went to another village called Lan-a. It has a lovely little chapel, and in it we met and talked with the people, who crowded to see us. Another old pupil of Mrs. Stewart's met us here. There were a good many Christians, and they went upstairs with Mrs. Stewart, whilst Mrs. Banister and ourselves stayed in the chapel with the others. Of course we did our best in the talking line, but there is a country brogue in Kucheng, and the Foochow accent, rendered in our broken Chinese, they failed to take in. The women who came to see us in Foochow generally understand quite easily.

'We left late in the day amid hearty greetings and invitations to renew our visit. Saturday morning we spent in the house, and saw more Chinese visitors. In the afternoon we dined with the catechist in Kucheng, and after dinner went with him to see two of the better-class houses in the city. In both they entertained us most hospitably, providing us with tea, cake, etc.; in the second we were also given a bowl of *mieng* each, and a parcel of cakes as a present when we were going away.

'In our journeys through the city, and also in the country villages, crowds of people would quickly collect to see us pass, and it was pleasant again and again, from among many critical remarks freely passed on us, to hear a friendly voice cry out, '*Bieng âng*' ('Peace'), the Christian greeting here. As we looked out to answer it, we felt here was a friend; to him we were not strangers and foreigners, but belonging to one country—nay closer, to one family.

'Sunday was a very pleasant day, though the first we have spent without an English service; the Chinese is not very intelligible as yet. We sat with the women in a little transept, quite screened off from the observation of the men, who fairly filled the body of the church; there were about thirty women.

'Early next morning we left Kucheng, with a hearty invitation to return as soon as we should be able to speak to the people. We went back by a different route, in order to visit Ang-Tong, where we stayed two nights, our hostess being Patience, one of Miss Cook's girls from Singapore. She was some months at Foochow when we first arrived, and we became great friends, as she can talk English. She gave us a hearty welcome to her mountain home, for Ang-Tong is a little village almost in the clouds, beautifully cool, even during the summer. As we slowly wound up the lonely path leading to it, we wondered afresh at God's hand sending one of its natives to hear the truth at Kucheng, and bring it back here, where, but for the little congregation collected by the teaching of this native, the English missionary would hardly have found it out. Ang-Tong is almost a Christian village. The simple villagers heard the Word gladly, and many bravely endured severe persecution for the truth's sake. One man we saw whose house had been the first little Christian meeting-place for worship. Because he had given an upper room for the purpose, he was taken prisoner, tried, and suffered a terrible beating—a cruel Chinese pun-

ishment. It was late in the afternoon when we arrived at Ang-Tong, but we found quite a number gathered to welcome us. As soon as we had had some refreshment in the shape of a sumptuous Chinese dinner, prepared by Patience for us, we three sat and talked with the people till quite late.

'At about eight in the evening the catechist, Patience's husband, came in and conducted family prayers, a service which is open for the villagers to attend. Next morning we started on a round of visits to the different Christian houses. Patience was our guide; we did not keep count of the houses, but we did not get through till nearly two o'clock, and we did not pay long visits. At each house we were provided with tea, cakes and sweetmeats—not simply one, but each woman in the house brought in her tray, and we had to take something off each dish. As there were often three or four women in a house, this hospitality became alarming, particularly as they will not take a refusal. Fortunately it is not a breach of etiquette to pocket what you cannot eat, and we had afterwards a good laugh over the assortment of "goodies" we turned out as the spoil taken in our morning's visiting.

'We cannot thus dispose of tea, and it became serious to think of the amount we must have got through that day, though we only took a couple of mouthfuls from each cup. I call it the "tea-tasting" morning. On getting back we found an invitation to dine awaiting us from the schoolmaster's wife at Paplon, a village about a mile from Ang-Tong. This woman was another old pupil of Mrs. Stewart's, so, after resting a few minutes, we started for Paplon, walking through more magnificent scenery than I have ever before seen. As usual the welcome was most hearty; some people had come in early from a distance, and had waited all day to see us. We were soon seated at dinner, and found a feast prepared, to which, owing to our morning's efforts, we were quite unable to do justice. After three or four courses we gave up, and only just tasted the others. Chinese politeness demands you to taste; it is, I believe, an insult to the hostess to refuse that.

'After dinner we had a long talk with the people who had gathered to see us, and, before leaving, we had a little prayer with the few Christians in our hostess's bedroom. It was late when we got back, and we were all very tired; we declined supper, and would not even be tempted by a bowl of *mieng* which the schoolmaster's wife had prepared for us. Though sorry to disappoint her, I felt my powers, even of tasting, had come to an end that day; they had never been taxed to such an extent before. Early next morning we left Ang-Tong, and, travelling all day, reached Chin Kan about six in the afternoon. A messenger sent on before had a boat hired and waiting, so we went on board at once, and after some delay, while our coolies went into the village to get supper, we started. The freshet was stronger than ever, but now, being in our favour, we got on rapidly. It was a lovely night! A short thunderstorm brought us to anchor for a couple of hours, but when it blew over we went on merrily again. Foochow was reached at eleven next day. We had thoroughly enjoyed this first visit to the country, and had proved most satisfactorily to ourselves that country travelling (with comfort even) was possible to ladies, and the very important work of regularly visiting and superintending the women's work—a need that has long been felt—quite feasible; more than that, in the Kucheng district it can be done without any serious inconvenience to personal comfort; and so it may be also in other districts, when there are only ladies to do it. For ladies to go from station to station where there is a Bible-woman or a catechist's wife, stay two or three days with her,

gather the Christian women together, and, in the power of the Spirit, stir them up to go out with them to visit the heathen, and to look after the girls' day-schools, scattered far and wide—such is some of the work waiting and crying out to be done, but who is to do it? Kucheng is but one of many districts. May the Lord of the harvest multiply His workers in this part of His vineyard, for His Name's sake. AMEN.'

Dawn in the East.

'Every man's work shall be made manifest: for the day shall declare it.'
—1 COR. iii. 13.

SOUTH INDIA AND CHINA MISSIONS.

PALAMCOTTAH.

WIDESPREAD work at this station is carried on, under the superintendence of our missionaries, by twenty-seven Bible-women. In past years Miss Macdonald, our senior missionary, made us intimately acquainted with these native workers. Her kind interest in them, we feel sure, continues, though their superintendence has been transferred to Miss Hodge, for we have to wish our late senior missionary, now Mrs. Hayne, God-speed on her marriage, which took place on June 30. Miss Gehrich, whom she mentions in her last report (vol. vi. p. 287), has sailed this autumn, with recruited health, to this her old field of labour.

Miss Blyth was appointed to this station last autumn, and, though her time has been chiefly devoted to the study of Tamil, she writes of beginning active missionary work.

MISS HODGE'S REPORT.

'As my late fellow-worker, Miss Macdonald, is not here to write a report, I will try to gather up incidents that have occurred in connection with the whole work during the past year. In doing so there is much in which we see the good hand of our Father with us.

'The first week of this year witnessed three baptisms—our butler and his son, and a caste woman, from a village called Ambas-amuttiram, some twenty miles from here. The case of the woman, who was baptized by the name of Daver Kerupei, is an instance of one sowing and another reaping. The sowing was done by a former schoolmistress, in one of Mr. Harcourt's schools.

'It appears that Kerupei's little girl used to learn in one of the Christian

schools, and was baptized with her mother's consent. At that time Kerupei, who was willing that her child should be a Christian, did not seem so anxious about taking a decided step herself. The latter end of last year, however, she was roused to do so by the preaching of one of the itinerating Bible-women. In her own village she professed her faith in Christ before a number of heathen women, then came into Palamcottah, where she was baptized, and afterwards went home, where her faith continues steadfast, and she earns her own living, as she did before.

'Her little daughter is now in the *Sarah Tucker Institution;* her husband, who had forsaken her to live with another woman, has died since. Daver Kerupei is concerned about her only son, who left her when he knew her intention. She begs us to pray for him that he may be brought to Christ.

'Our butler, David, had been convinced of the truth some time before confessing Christ by baptism. His wife was the hindrance. She now comes to be taught Sunday by Sunday, but is untouched by all that is said. Since his baptism many actions have proved the sincerity of his faith.

'There are 27 Bible-women at work. The one little school we had last year has been given up for want of funds. Its former mistress is now working among the women in the houses, which she much prefers to school-teaching. Many of the workers have incidents to relate in their work, which call forth their praise to God. One of them, Yesudial, has a pupil whom she believes is truly converted, for her whole life has changed lately. She is now preparing for baptism. Her husband intends to come out with her. This Bible-woman has three other learners who are wishing for baptism; one is a woman forsaken by her husband, the two others are widows. Martal, who works in a place thirty-six miles off, reports of several families preparing for baptism; of these one member has been baptized. These are the result of her earnest desire for the souls of heathen neighbours among whom she sowed the seed before going to her regular work every morning. The hearts of her hearers were touched in time of sickness.

'Annamai, in Surandei, twenty-six miles from here, tells of the wife of a Zemindar who had been learning for some time with interest. One day, when reading the Testament with Annamai, she looked up and said, before a number of women standing or sitting around her, "I must come out and be baptized. I am sure this is all true." She, however, never had the opportunity of doing so, for a few days after, she was taken ill and died. We trust that she had the faith that found an entrance into the Kingdom of God.

'The Bible-women have all of them collected sums of money from their heathen learners for the Medical Hospital which Lady Dufferin has started.

'Since writing our last reports a working party has been started among the well-to-do native Christian women once a fortnight. It is proposed that the work be sold, and the money given towards the support of a Bible-woman. At present we have not enough workers to carry out such an idea, but we look forward to more joining.

'The object of these gatherings is to get to know the Christian women better, and also to stir up among them a desire to do something for their heathen sisters. It is with joy that we tell of one Christian widow, a Brahmin by caste, working gratuitously among the heathen women. She is most enthusiastic, and, as soon as her domestic duties are accomplished, starts off visiting with one of our Bible-women. This is very much appreciated by the heathen women, who think that there must be something real in Christianity for a Brahmin woman to become a Christian, and then work without pay.

'While on the hills this year we

had a sale which realised Rs.80; a nice little amount to buy books to give away, for which we have no fund. There have been two gatherings here of all our Bible-women; one in January, when Bishop Sargent spoke to them, and another in May, when they came to say good-bye to my dear, late fellow-worker, Miss Macdonald. On the latter occasion much real regret was manifested at her leaving.

'The Bible-women, who knew Miss Gehrich when she was here before, and whom we look forward to welcoming in November, are very pleased to hear of her coming to join us. It has been a very great pleasure to receive two visits from our former fellow-worker, Miss Ling, first at Christmas-time, and now again. During this last visit, Miss Ling and I have been trying to visit all the different villages that are worked in the district, but this we have not quite been able to accomplish.

'Miss Blyth's arrival among us last November was most refreshing, for she brought with her news of many dear ones who are helping together by prayer. Of my own work I have said nothing, as there is not much to tell; it has been chiefly studying the language one part of the day, and going out the other part with four Bible-women.

'MARY E. HODGE, Palamcottah.'

SARAH TUCKER INSTITUTION AND BRANCH SCHOOLS.

The following report will possess special interest for the kind supporters of different branches of Miss Askwith's work, as she supplies them with interesting and encouraging particulars. Miss Thomas has been appointed to share her increasing and responsible work.

MISS ASKWITH'S REPORT.

'What shall I tell about the Institution? There do not seem to have been any changes since last year, except that girls have gone and girls have come, but the old routine goes on the same. The Government exams. took place in December, when 13 girls went in for the higher grade, of whom 11 passed; 14 in the 2d. grade, of whom 12 passed; and 34 in the 3d. grade, of whom 31 passed, almost all in the first class, all high up in the Presidency list. The examination in "Method" was a failure this year, 6 only passing out of 24; it was so all over the south of India. Till last year we have always been most successful. Mr. Harcourt is looking very closely into it this year. English is now taken up much more in the Institution, and a new master has been taken on for the purpose of teaching that alone. My duties here are the same as last year, so I need not say much about them. My Bible-classes I like the best of all, and would willingly give up all my English lessons if I might have Bible-classes instead!

'During the examinations a cloud broke upon us. A little girl who had come in from one of the boarding-schools was taken ill while writing, and though she tried very hard to keep up, she gradually got worse, and early the next week passed away. This is only the second death in the Institution since we came; God is very gracious to us in preserving us from this anxiety.

'Mrs. Brander's report of the Institution is very satisfactory; she ends by saying, "This Institution seems to me to be in an extremely flourishing condition, and to be more fully efficient every year."

'Our Sunday-school, carried on in

the Osborne School in connection with the Institution, taught every Sunday by nine of our girls, is by God's blessing keeping up its numbers, and I trust is a means of blessing to both Christian and heathen children. Every month we have a special Sunday when some kind friend gives the children an address which they enjoy. Our girls' pleasure in teaching is shown by their never liking to miss their turn, and by the hearty way they teach the Scripture lesson. I wish they would keep their classes quieter; all talk so loudly that the noise in the school is sometimes distracting, but it is the custom of the East to learn all lessons aloud, and it will be some time before I shall be able to have our school like an English Sunday-school.

'We had our treat in January, when Bishop Sargent again most kindly spoke a few words to the children. Miss Lee Warner very kindly distributed the prizes, 50 dolls (big and little, according to the attendances of the children), all sent by kind friends at home, chiefly by the Ripon Cathedral Sunday-school children. To five children who had gained their full number of marks, I gave hymn-books as well, bought with money sent from the Ripon Sunday-school children. Before giving the prizes the children had some good games, but they don't romp about like English children.

'A few weeks ago a woman of high caste, with her head shaven, and covered with ashes, came into the Sunday-school, and walked from class to class, evidently much interested in all she saw. I did not speak to her till I had finished my duties; then she came up, and, holding out the first reading book in her hand, said with much earnestness, "I do so want to learn to read." I asked her how much she could read now, and she showed me nine or ten pages in the book, and said she had learned it by coming on week days, and sitting in the lowest class but one. But she said, "I have so much to do at home, as I have to earn my own living, that it would be much better if you would send me a teacher to my house after I have done my work in the afternoon."

'As the son of the Bible-woman was there helping me in the school, I told him to ask his mother to go to her house regularly. When this was all arranged I showed her a picture of the Crucifixion, and told her something about it. She seemed to take it in, and said, "What kindness! what kindness! I never heard of this before!" We had not much time, as the school-hour was over; she stood very reverently during prayers, and before we parted made me promise to go very soon and see her. I went the next Wednesday, and she was delighted, and kissed my hands again and again. I heard her read, and then showed her a picture of our Saviour's birth and told her the story of the shepherds, and then showed her the little "wordless book." It was surprising how she seemed to understand all so quickly.

'A few days afterwards she came to my house while the girls were at sewing in the verandah, and she patiently learned reading with one of them, and when they were gone I showed her a picture of Jesus raising Jairus's daughter; as before she was much interested. Miss Blyth was with me, and the woman was quite distressed she could not speak to her in Tamil. The Bible-woman is teaching her regularly. Miss Ling has also visited her; two other women were in the house, all looking so funny with their shaven heads smeared with ashes. They don't belong to this part of the country, but come from a place some distance to the north. Will you pray for them that God may save their souls by giving them repentance, and faith in Him alone?

Branch Schools.

'I have eight of these schools, entirely composed of heathen children, under my care, in connection with the

C.E.Z.M.S., and I must say a little about each :—

'*Tuchanallur.*—This school, supported by Mrs. Fremantle, has gone on steadily. The numbers are the same as last year, and with a few exceptions the girls have attended very regularly. The last time I went, the Scripture lessons were said better, and with more thought and understanding than I had ever heard them before.

'Government grant, Rs. 80 : 6 : 5. The children have begun to pay small fees. Number on rolls, 33.

'*Sinthupundurai.*—This still continues small in number, only 23 on the rolls, but the teaching is thorough, and the eagerness with which the Bible-lessons are said shows that they are thoroughly enjoyed. The children pay small fees here too. Grant, Rs. 34:6:5. This school is supported by the Rev. Jas. Cornford. I think God is going to let us *see* fruit here. A woman who brings her grand-daughter to school every day, sits with her while she learns, and especially listens to the Bible-lessons, has evidently had her heart opened; and she says she believes in Jesus only as her Saviour, and wants to become a Christian. I am pleased with what I have seen of her, and do trust she will have strength soon to come out and confess Christ in baptism.

'*Mélapalayam.*—Again I sigh over this school; it goes up and down. The Mohammedans are so untrustworthy. Their promises are fair, but they do not continue to send their children after they find they learn of Jesus. The Government exam. has just taken place; the result I have not yet heard. If it is fair I will try the school for another season, but if not, I am afraid it must be closed; but as it is our only Mohammedan school, I cling to it, and shall only close it if I am really obliged. Government grant, Rs. 25:13:4. last year. The school is supported by the Ripon working party. Half the money sent from Ripon goes to this school, and the other half supplies the deficiencies of other schools not fully supported.

'*Palamcottah.*—This was to have been a Mohammedan school, as I mentioned in my last report, but as no Mohammedan children would come, I gathered the little Hindus, and of these we have 34 on the rolls. Here the Bible-lesson is much improved. The children retain much more what they learn, and some of them answer very thoughtfully. Grant, Rs. 76. Fees are paid.

'A school for the poor, but sharp, "Shepherd children" had been long on my mind, and meeting with a nice master and mistress, I opened one the end of last year, and it has quite answered my expectations. There are 34 on the rolls, with an average attendance of 23. They are more primitive than the children in most of our schools, and like to have *olais* to read from rather than books. The master and mistress both seem to take pleasure in their work, and the children are fond of them; so I hope by God's blessing the school will prosper. Up to the time of our going to the hills I had no funds for it, but I felt God had guided me to open the school, and He would provide. Soon after we had gone to the hills I had a very kind letter from Miss Innes, offering to support a school, and very gladly I gave her this.

'*Tinnevelly.*—Miss Knox's school. A very few of the children here pay fees, as they are poor; but they do their kind mistress, Rebekah, credit. As these children did not come in for the Jubilee treat, it being during their holiday, I had them here a few days ago, when they enjoyed seeing the big institution and my bungalow. I showed them among other things a photo of the Queen, when one child asked if that was the kind lady who supports their school! My looking-glass was a great source of amusement. Government grant, Rs. 61:9:7.

'*Vallanâdu.*—Towards the close of last year the mistress married an

energetic young schoolmaster, and as the school had grown too large for one person, I now employ him as well, and he works well. The inspector's report was good last year. Grant gained, Rs. 40:12:8. This school is supported by the proceeds of a sale of work sent me from a Bradford working party. Number on rolls, 39; average attendance, 36.

'*Shermadevie.*—Jeevaretthinam, my mistress here, has had to leave her husband, who relapsed to heathenism, and tried to make her deny Christ. This she would not do, and he beat her and treated her so shamefully, she had to go away to her father's house. I have now put a young master and mistress in the school. The mistress, Ellen Kate, was one of our "Sarah Tucker" girls, and her name will be recognised by those who supported her. Government grant, Rs. 20:8:0. Number on rolls, 23. When I was there the other day, the second child in the school, dear little Thaianmal, went home as usual, and soon after she entered the house her mother died quite suddenly. They were carrying her away on a stretcher, a man in front with fire to burn the body, as I came away; and I thought of the little one with no comfort, no hope beyond!

'These schools are all being examined now by the Deputy-Inspector, so I cannot tell you the results of this year. The grants I speak of were gained last year; but the account came since my last report. In three of the schools much larger grants were really *gained*, but as the funds were low, 90 Rs. were deducted from the amount I ought to have received. I sent beadwork done in the Tuchanallur and Tinnevelly schools to the Madras Exhibition of Needlework, and we got "Honourable Mention" for both.

'Mrs. Kember's school in *Kolaimanikapuram* is still in my charge. I have been surprised at the regular attendance of the elder girls, as they are now at an age to do work for themselves, and their parents are poor; but they like to learn, and though they cannot come for the whole of each day, they come for part, and progress well, especially with arithmetic, which is above the average. They enjoy their Scripture lessons, and answer my questions with intelligence and thought. Last January, as the school had grown too large for a mistress only, I decided to employ her husband too; and there has been a decided improvement in the lessons ever since. Mrs. Kember writes she has not funds to employ two, so the master has got work elsewhere. I do hope some of Mrs. Kember's many friends will strengthen her hands in this really good work, by subscribing together for the support of this school. You would not know these girls as the little roughs of a few years ago; they are now all clean, intelligent, and well-behaved; and, above all, learning the way of everlasting life.

'The Government grant gained last year was Rs. 33:4. The inspector tells me it is nearly double this year. A few weeks ago Miss Ling and I went to the village, and in the courtyard of three different houses (or huts they might be called) we told the "old, old story," singing two or three lyrics. Miss Ling showed pictures, and I the little "wordless book." Several women gathered round to listen, and answered our questions readily; and we trust the seed sown will not be in vain. If only we had time, we would often have similar little preachings in the villages; I hope this will be the case when a fellow-helper comes out to join me.

'*Bible-women.*—The same Bible-women as last year, and all are working steadily. *Blind Marial* sings and tells of the love of Jesus from house-to-house in her village. *Old Sarah* teaches the Maiava women, and partly by her influence old Mary (of whom I shall tell) was baptized. *Rose Annamai*, supported by Miss Stokes, has some very interesting pupils, who are much attached to her, and learn very

regularly. She has now five Mohammedan girls learning with her.

'Do you remember Pakyam, who was taught by two of her own children, and who was baptized two years ago with her youngest child? The little child, a very attractive little thing, afterwards died; but her two elder girls, Thai, supported by Mrs. Chinnery, and Jane Sundean, supported by the children of St. Paul's schools, Darlington, are in the institution, good obedient little girls. Pakyam often comes to see me, and was here a short time ago for the Missionary meetings. Late in the afternoon she came to see me with her husband's mother and her children. They all sat round me on the ground while I showed them the "wordless book." I knew Pakyam would like to see it, as she always regrets she can't read, and this book can be read without knowing letters! As each page came, she eagerly found out what it meant. I asked her what her heart was now, and she said "Red, for I believe the blood of Jesus is sprinkled on me." Then I asked her about the people in her village, and she said, "Oh, they don't know." I get the women to come together, and go to their houses, and tell them Jesus died for them. I tell them all I know myself; but I can't tell much, as I can't read, and I only know a little, but I do what I can." The children chimed in, "Yes; and when we are at home for our holidays we go too, and read." Are there many who thus do "what they can?" I tell of this one faithful woman, to ask you to pray that God may bless the seed sown in weakness, and to cause the faith in her heart to grow abundantly. I gave her the little book to show in the village; and she was delighted, and said, "Now they will understand, I will try and explain it to them as you have to us."

'Avudai Mutthammal, the child from the Ambassamindran school, who was baptized about three years ago, has had the joy of seeing her mother baptized too. Ever since Mutthammal came, the mother has been hovering between two opinions, generally leaning more on the side of Christ; but shrinking from leaving her heathen husband and son. She did not decide for Him till the end of last year, when two itinerating Bible-women, employed by Miss Macdonald, went to her village. At one of their preachings she was so impressed that she there confessed her faith in Christ, and knelt down before the people and prayed. She came in here and stayed a few weeks, and as we felt no doubt about her conversion, she was baptized by the name of Dévakirubai, "The grace of God." With her it is as if a great light had shined in her heart, and her face is always beaming with smiles. Selvani's mother was baptized with Dévakirubai by the name of Mary. She is a nice old woman, and though very ignorant, understands that God loves her, and that Jesus died for her.

'Mr. Wigram's visit here with his son was much enjoyed by us all, and I felt I personally received a blessing from it. Our girls often speak of the kind words both spoke to them, and almost every week one or another asks to look at their photo in my album, and inquires where they will be now. We look forward to a large blessing on the special effort to be put forth at the close of this year; we want quickening, we want reviving. Pray that God's Spirit may work mightily amongst us.

'The Union for Prayer for the Holy Spirit has increased during the year; there are now about 400 members, and I very heartily thank all who have so kindly sent me money for printing the cards; I have now enough, and even more than I need.

'The Queen's jubilee was celebrated here on February 16th, and a gay day it was. Mr. Harcourt gave the school children from all our schools, within a short distance, the treat of assembling together to see the sports on a large piece of ground near, which we call

"the Plain." They came in their pretty bright clothes, carrying banners, and seemed to enjoy the gay scene, and the sweetmeats that were provided for them. Every one had a whole holiday, and in the morning a large number of Christians attended special prayers in the Mission Church.

'Our last excitement was Miss Macdonald's (Mrs. Hayne) marriage, which took place on June 30th. The affection of the people was shown by the large number that filled the church. We feel her loss very much, and are sorry indeed to miss her from our happy Mission circle; but we are very glad that she has now so happy a home of her own. We hope soon to welcome Miss Gehrich in her place.

'I was so thankful to hear from Mrs. Stuart by last mail that Miss Thomas is to join me at the end of the year. I have much more to do than one pair of hands can do *well;* indeed there is enough work for one in the institution alone, quite independent of my branch schools and the help Mr. Harcourt ought to have in his branch schools.

'Two boxes of *very nice* prizes for the children were sent out to me last year, and were most highly appreciated at Christmas. I like to give the prizes then, as it seems a specially joyful time for little ones, when for us "*a Child was born.*" I most heartily thank all who so lovingly and thoughtfully made them for us. Several things were very kindly sent me from Bradford for sale, and our elder girls, who come to me every Saturday for fancy work, added more, and I disposed of nearly everything on the hills, realising more than Rs. 150; this goes to the support of the Vallanâdu School, and the Bible-woman Sarah.

'ANNE JANE ASKWITH.

'PALAMCOTTAH, *August* 3, 1887.'

NORTH TINNEVELLY.

SACHEAPURAM.

No changes have taken place in our staff at this station since last year. But time brings its own changes, and Mrs. Kearns, in the homes of native women, and Miss Rose, in the schools, are watching gradual but steady advance and enlightenment. Their isolation from European friends give additional value to all that is cheering around them.

MRS. KEARNS'S REPORT.

'The usual routine of the year has been kept up, both at Sacheapuram and in the district, and we have cause to be grateful for good health, happiness, and encouragement in our work. The usual prayer-meeting, with which we begin each year, when all our agents meet us at Sacheapuram, was especially one of much rejoicing, as we had in our midst Archdeacon and Mrs. Caley from Travancore. They arrived just as the old year closed to take charge of the district, and the archdeacon delivered a very practical speech. After service the collecting-boxes were opened. The collections were Rs. 30 : 12 : 10 from heathen pupils alone, against last year's collection from the same source of Rs. 23 : 4 : 10. With subscriptions from others the sum sent home this year for the Endowment Fund was Rs. 80 : 12 : 10, against last year's Rs. 73 : 4 : 10. In the evening of our prayer-meeting day, the reader, Daniel, who is kindly supported by Miss Wardell Potts, read a Tamil translation of Mr. Karney's annual letter to us. I had

expunged parts not suitable to our native helpers.

'My Bible-women have worked on steadily, and I gather from the answers I have had to the quarterly question papers on the portion of the Scriptures daily read, that they have made much progress in knowledge of the Bible. I have impressed on them that to work well for God they must draw their knowledge from the Bible, and be much in prayer of a very individual and particular character, not merely desultory petitions. Some few have acknowledged to me that they have learned this secret of work, and I pray that all may know it, both for their own souls' good and the good of the people under their teaching.

'The Queen's jubilee was much talked of in our part of the world. Though it had not anything like the public recognition of larger towns, where the presence of Europeans always acts as a stimulus, yet I was pleased to notice the loyalty of the people.

'Mrs. Batty had most thoughtfully sent me a large print of our Queen, and some prints of Her Majesty visiting a sick cottage in Balmoral. I exhibited them when all the agents, both C.M.S. and C.E.Z.M., came in to welcome Bishop Sargent and Archdeacon Caley, and afterwards I took them to the houses of our pupils. Everywhere they gave much delight, especially the print of our Queen. Every feature of her face was scanned, the jewels were noticed, and many touched the picture, and carried their hands to their eyes and forehead, and called down blessings on their "Empress-mother," and to me they said, "You could not have given us a greater joy, for while our sons, brothers, and husbands are going to Madura or Tinnevelly, to see the fireworks and grand illuminations, etc., etc., for this occasion, we would have had nothing; but now we are satisfied that our eyes have seen at least the 'paper face' of our good Queen-mother." The news went along the streets, and as we came out of the houses men and boys were eager for a look. I wished Mrs. Batty could see the genuine pleasure it gave. Some wealthy people asked me to sell the picture. The conversations on the chief reason why Her Majesty has had such a successful and happy reign will, I trust, not be lost. At Rajapalayam, in the house of the head man of the Rajoos, I had a very large gathering, and when the picture of the Queen was shown I also held up a Tamil Bible, and said that this book would teach them how to be successful in this life and the life to come. Afterwards I arranged for a quiet talk with the daughter of the house, a bright intelligent girl, who was simply weighed down with jewels on hands, ears, neck, and arms. The next day I was shut with her alone in a room, and spoke to her of the one thing needful, and of her responsibilities. The mother and female relations several times tried to come in and distract us, but my Bible-woman kept the door well. May God bless this young creature to be a blessing to her people.

'I will now quote from my journal—

'*August* 2.—Left Sacheapuram in a coach in the afternoon for Srivelliputtur. Miss Rose on horseback. Rain was threatening, and we had not gone many miles before the wind and rain increased to quite a storm. I would have liked to persuade Miss Rose to return, and come on in the morning, for she and the pony were drenched. As the lightning was near, she did the next best thing—got into the coach. The watercourses were all full, and running in quite a strong current, and our driver was afraid to cross one or two; but I encouraged him by saying I had gone through worse places, etc. etc., and so he pushed on. Our dog Bevis, a big strong creature, was caught in the current and tossed over, and only that we had him chained to our coach, must have been swept away. We arrived at the Travellers' Bungalow,

Srivilliputtur, by nine P.M. Our servants never expected us, and were all asleep, but we soon got them up, and our things out of the coach; and our dinner that we brought with us was spread out on the one table the bungalow possessed. We were tired, and soon fell asleep, though we had only the bandy cushions and a quilt to put on the iron cots in the bungalow. Next morning broke beautiful and cool, for all the rain that had fallen, and we soon got to work, first having reading and prayers with servants and Bible-women. Late in the day we visited houses and schools. The women under instruction here are very bright and intelligent. Many of them had learned in the schools of Mr. Lash and Mr. Harcourt, and prejudice to the Scriptures did not exist; at the same time they could not leave off idol worship.

'In one house I was told that as the car of their goddess, "Aundal," had not reached its destination, I could not visit. The next, and following days, efforts were made to drag the great vehicle on to its usual abode, but one of its huge wheels got into a ditch, and could not be moved. I was asked to come all the same, as they remarked they could not lose the opportunity for this accident. I knew the time when—no matter what accident happened, or how long the car was out—not a creature would allow us to go into the houses in the street where it was waiting. I went to these people, and was surprised to see the car just opposite their house; the thick ropes used to drag it were laid out along the street. The carved horses in front were most gaily and unnaturally painted, and looked, as far as legs went, ready for a start. The images of gods and goddesses and dancing girls were all most gaily got up, but the crowd around consisted only of children. A policeman said that the Brahmins could not number a sufficient force to pull the car to its place; to me a very unmistakable evidence that their influence was not as great as before.

'In my pupil's house I had a good assembly of women, some of whom were relatives from distant villages, who had come for this festival. Annamal, the Bible-woman, must have taken pains; it was surprising to hear so much knowledge of the true God, and yet such backwardness to confess Him before men. When I heard the following questions and answers: "Is it sufficient only to hear and read God's Word?" "No; we must do accordingly,"—I could only pray that God would hasten the time when these young creatures could break the bonds of heathenism by the strength of His Holy Spirit.

'In the next house the old grandmother was very angry when she saw my arms round her little granddaughter: "She is polluting her," she cried, "send her away;" but the child smiled up at my face, and said, "Do not mind her, she is mad."

'Another entry I copy—

'I left for Virrudhupetty in dog-cart with Miss Rose, *via* Satur. Next morning, when visiting, I read a tract on infant marriage. Most of the women quite agreed that this was a most iniquitous practice, but "What can we do? it is our custom," they said. I told them as they had changed "customs," and would now use the railroad and the telegraph, so they must send their children to school, and have no talk about marrying them till they were past childhood. One little thing, scarce ten years, said, "Look at my cousin; she is married, and she is crying day and night, and says she will throw herself into a well."

'Even in this matter there is a change, and some among the heathen are not marrying their daughters as formerly. In this town there is a great desire for female education. One girl was sought in marriage, but the young man, hearing she was uneducated, refused to have her. The

mother is consequently most anxious the girl should be taught, but she sits by, and at every mistake she gives a "hum" or a "ha," in a most sarcastic tone, and mutters, "This donkey will never learn." I had to beg her to go away, and leave us alone. The poor child had tears in her eyes, and could not go on. I told her of my troubles when I first began Tamil, and thus talking, she picked up heart and asked me to tell the Bible-woman to come *every day* to her.

'I have two women at work in this place, and Miss Rose has a school. The family of my Bible-woman, Seevaratnum, who is supported by Miss Roberts, has a most beneficial tone on her pupils. Seevaratnum has two grown-up daughters, both educated at the Sacheapuram Boarding School, and one of them had a *finish* in the "Sarah Tucker Institution," Palamcottah. These girls do not shut themselves up like most of our Christian girls, but go with their mother to the houses and talk of their school-life, and what they saw and heard at Sacheapuram and Palamcottah. The heathen girls have grown fond of the family, and the children come readily to school and pay their fees. Ponamal, one of Seevaratnum's daughters, told her heathen friends of the 150 girls at the "Sarah Tucker Institution," most of them paying several rupees for their education, and of the church services and the prayers in school, to all of which they listened with extreme surprise; for their idea of a Christian community was one of a low and joyless life, where everything a Hindu loves is crushed out, and at last to "be buried like a dog." Talks of the merry Christmas gatherings, and of the joyful Easter services, of prayer and praise at marriages and births, and the hope which makes our funerals only partings, do more to win them than bare lessons, the spirit and the use of which they do not understand.

'I left before break of day for I-ampetty, and arrived in good time to converse with the people who work in the fields before they started out. I sat under the large Neem Tree, in the village, and told them of the judgment to come, of the Saviour waiting to be gracious to them, of the Holy Spirit who would help them to cast aside the bonds of heathenism. There were no Christians here. Another village had one Christian family, and a cotton-store room had been made ready for me. I spoke to the women, and the evangelist addressed all on "Now is the accepted time, now is the day of salvation." Noticing some pictures on the wall, I was told that they were "English gods." "What!" I exclaimed, 'Thou shalt not make to thyself any graven image,' was our God's command, so how could you say these were "*English gods*"? On going up to them I found they were the trade marks of *grey shirtings*, and the British merchant had imitated the heathen gods and goddesses to find favour for their goods in the eyes of the heathen. Krishtna in his European dress was even more hideous than the real Krishtna. How ashamed I felt! But I gave them to understand that our religion recognised no such practice. A male teacher was sent to this village after Archdeacon Caley took charge of the district, but because he was a non-caste man the people refused to let him teach their children. I had prayers with the Christian family living here, and left for Sacheapuram by 10 A.M.

'Satur is worked by Manikum. She is elderly, and commands much respect. Her pupils show they value her instructions by paying a small fee per month, and also for their books and needlework material. Manikum feels the sad want of means of grace, for there is no catechist here. There is a prospect now of the place being visited regularly by a pastor, and I trust our little band of Christians will be thus fed in spirit, and roused to greater spiritual life. Our schools are

our happiest work, for the dear children are very lovable, and can be influenced far more than the women.

'As Mr. and Mrs. Finnimore of the C. M. S. are in future to live at Sacheapuram, we have had to remove to Palamcottah. Our work will in no way be affected by this change of residence. I have to thank all who contribute prizes, etc., especially Mrs. A. J. Stuart, for the useful lengths of print and white calico, which our people readily purchased; some of it made skirts and jackets for the school children. Dolls are a never-ending source of delight, and I hope a good supply will be sent in our next box. I trust we shall be remembered and prayed for by all who take an interest in Zenana work. If spared it will be a pleasure some day to tell friends face to face of all the way the Lord has led me, and of the good hand of our God who has blessed, and will bless to the end, even should we never meet on earth.

'Friends will please note that my address for the future will be Palamcottah, South India.

'HANNAH E. KEARNS.

'PALAMCOTTAH, *July* 1887.'

MISS ROSE'S REPORT.

'I begin my report during my holiday at the pleasant hill station of Coonoor, while I have time and leisure to write an account of the work carried on in the girls' schools in North Tinnevelly district.

'At the close of June 1886 there were in all seven; in October of the same year I was enabled to open two new ones—making now at the end of June 1887 nine, with a total number of 255 girls on the rolls.

'The Government results at the last examination were on the whole very fair. Seven schools were presented, and the total amount taken was Rs. 316:2:8.

'The fees collected from all the schools from January to December 1886 amount to Rs. 30:13:3.

'The payment of the fee is not compulsory; it is left quite to the parents' inclination. Those who pay, and those who do not have the same advantages—only the non-fee-paying pupils are made to understand not to expect a prize.

'On the 27th and 28th of January we were at Virroodupatti. On the 27th we had a meeting of many of the influential Hindu gentlemen of the place, and endeavoured to interest them in the school work, and to get their co-operation and help in erecting a schoolroom for the girls. The meeting was held at the Travellers' Bungalow; all the school-girls were marched up from the town to receive their prizes at the same time. Fourteen girls had paid their fees regularly, and were each presented with a large well-dressed doll; presents sen out from England from Mrs. Cheney Garfit (*née* Miss de Bunsen, who always took a great interest in this school), and by the Burgess Hill working-party. The Thasildar, who is a Christian, kindly distributed the prizes, with a few words of encouragement to each little recipient.

'The meeting began by the schoolmaster and mistress and the girls singing a lyric. After which Mrs. Kearns read out passages from the January-February No. of *India's Women*, which give a full and interesting account of a meeting for the C.E.Z.M. Society held on the 29th October 1886, in the small room of the Guildhall, Cambridge. She then asked the Hindu gentlemen to help with their influence and contributions towards the erection of a schoolroom in the town. I gave a brief account of the progress of the school, and the principle on which I try to work. I then asked the Hindu gentlemen present to assist me with funds for the erection of a suitable

schoolhouse. The room now rented is too small, and a regular schoolroom tends much towards its advancement. They all promised to do what they could. The prizes were then distributed by the Thasildar, and after a short speech by the Rev. Mr. Selvanayagam, the newly appointed pastor of the place, the meeting broke up.

'I trust this effort will lead to some good results. A native gentleman, Mr. Cundasawmy Pillay, has promised to see what he can do towards giving us a site, and also to speak in favour of the girls' school at the jubilee meeting which is to be held at this place on the 15th February. At Satur a somewhat similar meeting was held, but being a smaller town, the attendance was not so large. The Thasildar who takes an interest in the girls' school addressed a few words to the people assembled, and distributed the prizes. His daughter attends the school; she is a bright sharp little thing, and always at the top of the class. The Thasildar and two of the Vikeels (native lawyers) gave a small donation towards the school. The large print of Her Majesty the Queen-Empress was much admired; all were so pleased to be able to "look on her face," as they put it.

'On the 2d February we visited Sreerilliputhur, and were fortunate in finding Mr. Munro, the inspector of boys' schools, and he very kindly consented to be present at the meeting we proposed having. Notice was sent to all the officials and influential Hindu gentlemen of the town; and in the afternoon we all met at the Anglo-Vernacular Schoolroom, kindly lent us by the head-master, Mr. Paul Peter. There was a large gathering of the Hindus; among others were the deputy collector, the district munsiff, the deputy inspector of boys' schools, and Mr. Paul Peter, etc., etc. Mr. Munro gave a very good address, and the district munsiff and the deputy collector said a few suitable words to the children.

'I cannot close my report without thanking the kind friends who have sent out articles as prizes for my schools. I shall be glad of any number of dolls. It is with much grief I hear of the death of Mrs. Cheney Garfit; she ever took a great interest in my work.

'Since writing the above I have received from the members of the Jubilee Committee at Virroodupatti a grant of Rs. 50. At a meeting which was held there on the 15th of February last, the following resolution was passed:—

'"Moved by the chairman, and seconded by T. Seetharama Aiyar Avergal, and carried unanimously, that a grant of Rs. 90 be made to the two local schools as shown below.

Boys' school at Virroodupatti,	Rs. 40
Girl's school, ...	50
	Rs. 90

'"The committee desire that these small donations may be so used by the managers of the schools concerned as to enable them to secure suitable sites for the school-buildings wanted."

'It will be noticed that the larger grant has been given to the girls' school! I trust now, with the help of kind friends in England, and also of the inhabitants of Virroodupatti, to erect a small schoolroom—one is much needed—and the people themselves are anxious to help; indeed they *have* helped, for the grant was partly subscribed by the inhabitants themselves. Any small sums for this purpose will be thankfully accepted.

'ADELA M. ROSE.

'PALAMCOTTAH, 21*st July* 1887.'

TREVANDRUM.

The independent native state of Travancore is in many respects in advance of other parts of India. Women are treated with greater respect,

and their need of education generally acknowledged. Whilst the royal family encourage education, many difficulties which our missionaries encounter elsewhere are avoided. But difficulties of a special character have to be overcome, and the opposition which always meets the preaching of the Cross of Christ may gain greater power from the professed desire for morality without Christ, and learning without the knowledge of the true God.

Our missionary, Miss Blandford, has not sent a report for *India's Women*,[1] but in her letters home she writes thankfully of an article in a Malayalim newspaper highly eulogistic of her Fort School, particularly approving of the way the girls are visited in their homes, and their life and conduct made the care of their teachers. Her last account of work mentions 330 houses under visitation, and new ones added to the list whenever fresh pupils beg for admittance to the schools. The visits of the four Bible-women amounted last year to 2760.

H.H. the Maharajah has contributed Rs. 40 this, as well as last year, to the fund for supplying our schools with prizes, and has shown invariable personal kindness and favour. Miss Blandford continues to be welcomed by all the Ranis as a teacher and friend. High caste and royal pupils, indeed, need the prayers, sympathy, and patience of Christian women who cannot realise the strength of heathen influence. But the simple fact of the name and life of Jesus Christ being known in this heathen court cannot fail to be now, as ever, 'for the furtherance of the Gospel.'

Miss Blandford contrasts the triumphs of Christianity in such lands as the Fiji Cannibal Islands and Africa with the comparative indifference it meets in the eastern portion of our own empire. She writes:—

'It must be this very system of caste which so paralyses their minds and hearts, that they have no power of independent action, no will and no courage to act up to their convictions, and arouse themselves from the fatal sleep which must end in spiritual death. How shall we wake them? With what trumpet voice shall we stir them up from the lethargy of ages? "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."'

COTTAYAM.

This town is also in the native state of Travancore, and the difficulties it presents to Zenana work are similar to those of Trevandrum. Our work is carried on under the kind superintendence of Mrs. Neve, the wife of the Rev. C. A. Neve of the C.M.S. College.

Mrs. Neve's Report.

'It seems a very short time since I wrote my last report, yet just a year has elapsed; and as I look back I see how much cause we have to be thank-

[1] Since going to press a report from Miss Blandford has arrived. We regret it is too late for our present number: it will be published in January.

ful for the goodness and mercy shown to us by our loving Father.

'Last July we were very much tried by an opposition school which had been opened by some Hindus close to our largest Nair school. Now it is closed, most of the children have come back to us, and the numbers are larger than ever.

'We have appointed an extra teacher, and the children, especially the little ones, are doing exceedingly well.

'The numbers in the Karapara school are rather smaller than they were last year, but the school is doing better work. There were too many infants, and I sent them away in order that more time might be given to those really capable of learning.

'The total number in the four schools is 166. Last year at this time it was 160.

'I have held three examinations during the year, and carefully gone over the subjects given to the children to study. The highest class in each school has been examined in one of the Gospels, part of the third reading book, arithmetic, geography of Travancore, dictation, and writing.

'The second classes in all the schools are reading the *Peep of Day;* most of them have gone through it, and answered intelligently the simple questions I asked them.

'The little ones are taught Scripture truths by word of mouth, as they are able to understand them, and they can say a good many texts by heart.

'One day, when I was visiting the Lower Bazaar School, a big girl, with a very bright face, ran in out of breath, having seen my bandy in the road. I said, "You have left school." "Oh yes, I am married now, and live two miles away, but came to my mother's house to-day." In answer to my questions, she said she had a Gospel, and a lesson-book, and she read something every day.

'I was thankful to hear that the Word of God had found an entrance into another dark Hindu home, and trust it may show to some of its inmates the way to everlasting life. I gave the girl a copy of the *Peep of Day*, and she went home delighted.

'Another day, not long ago, when I was visiting with the Bible-woman, I went to the house of a girl who was many years in one of our schools. She has now a little girl of her own, whom she hopes to send to school when old enough. I was pleased to find how much she remembered of what she had learned, and how readily she finished the simple Gospel texts I began. I told her it was a very solemn thing to know the Gospel so well and yet to remain a heathen, and left her looking very serious. She is a Nair woman, with neither uncle nor brother; her husband has no legal control over her, and she could become a Christian if she would. Her name is Letchmi. Will any one who reads this pray that the words stored up in her mind may be brought home with power to her heart by the Holy Spirit, and that she may be led truly to believe in the Saviour of whom she has heard so much.

'Our annual prize-giving, held November 5th, 1886, was more than usually interesting, for we had the pleasure of welcoming the wife and daughters of our late Dewan Peishcar (he has since been made Dewan, Prime Minister, of Travancore). I have excluded gentlemen from these gatherings for two or three years, but this is the first time we have been able to persuade a Hindu lady to come. Mrs. Rama Row not only looked on, but spoke a few words to the children, begging them not to be content with present attainments, but to strive after a higher education, not only for the sake of the rewards given, but for the value of knowledge itself.

'All the English ladies in Cottayam were present, and Mrs. Speechly, wife of our Bishop, kindly gave away the prizes.

'Ellichie, our old Bible-woman, has never perfectly recovered, so we have permanently appointed Achera, who

has succeeded in getting into the houses of our chief Government officials and has been very well received. I have visited with her the houses of the assistant Peishcar, the Tahsildar, and one of the chief vakeels (lawyers), and found their wives very ready to welcome us, and to listen to the reading of the Scriptures.

'Two of the ladies I met had learned in one of the L.M.S. mission schools, and can read for themselves. I have given them New Testaments.

'Achera has read and talked to the people in my presence, and I have been very pleased with the simple, clear way in which she puts the Gospel truths before them. She has particularly winning manners, and this is a great help, especially in getting into new houses.

'Whilst we rejoice in every fresh opportunity of sowing the good seed, we are still looking and longing for the harvest. May God in His mercy soon give us the joy of seeing some of these poor Hindu women brought to the knowledge of the truth as it is in Jesus.

'JANE NEVE.

'COTTAYAM, MALABAR COAST,
'SOUTH INDIA.'

TRICHUR.

The news received during the last two years from our mission in the independent little state of Cochin has furnished repeated cause for thanksgiving. Again, praise must be offered to God for fresh baptisms and conversions. We are greatly indebted to H.H. the first Prince of Travancore, for bearing independent testimony to the usefulness of our mission in Trichur, but our thanks are due above all to the King of kings, who has owned and blessed it.

MISS COLEMAN'S REPORT.

Medical Mission.

'"Certainly I will be with thee" is a promise which all who are labouring in the Lord's vineyard may surely claim; we have during the past year been privileged to realise its truth, for again we have seen precious souls brought out of heathen darkness into His marvellous light. Others are still "inquiring the way to Zion" with their faces thitherward, and we trust that ere long they also will be enabled to realise Jesus as the Saviour who died for *them*, and know that in *Him* God is their reconciled Father. Among the latter are two women who came to us under similar circumstances to the one named in my last year's report (vol. vi. p. 309). In each case the husband had died a few months previously. Their heathen relatives refusing the assistance they needed, they applied to our medical mission. We put them under the Christian native woman who attended our own converts last year, and she cared for them until they were again well, and able to do for themselves. They have both asked for baptism, and are now preparing for it. One of them has four children; it is great cause for thankfulness that they should be rescued from heathenism and brought up to serve the one true and living God. The other woman has only the child who was born after she came to us, a nice little girl now three months old.

'Some time ago we asked prayer for a man whose wife and three children had already joined us, but who was still living in heathenism, gaining his livelihood as an astrologer. (See *India's Women*, vol. vi. p. 310.)

Those who joined us in prayer for him will now gladly join us in praise that he is, with his wife and family, preparing for baptism. The instrument used to effect this change was his own little boy of three years old. The little fellow fell so ill that recovery seemed doubtful. The father came to see him several times, and "the truth as it is in Jesus" was set before him: when, by God's blessing on the means used, the little one recovered, the father decided to join his family and put himself under Christian instruction. A few weeks ago he made the remark, "But for that child I should not have become a Christian." How forcibly it brought to mind the passage of Scripture, "A little child shall lead them." Shortly after, the wife's sister, who was in deep grief, having a few months before lost her husband and only child, came here to see her relations. They spoke to her of the Christian religion, and then told her how much happier they were than when serving their false gods, and that they were quite sure this was the true religion. This inspired her with a desire to follow their example, and she too is now among our catechumens. Before coming to us she was subject to a peculiar kind of fit prevalent among the women of her "caste," which the heathen call being "possessed with the devil." The day after joining us she had a very severe one, and some days after she had another, comparatively slight; since then she has had no more.

'Three young Nair women, one who came about fifteen months ago (mentioned in the last report, vol. vi. 309), and two who had before joined us with their mothers, have been married to young men who, like themselves, were converts from heathenism. Being of their own position and standing, even their heathen relatives look favourably upon these marriages, and allow them to go and see them. Of this opportunity of bringing the Gospel before those whom they long to see "partakers of like precious faith" they gladly avail themselves, and often get a large audience in the courtyard of their former homes. Being now Christians they are not allowed to go inside; were they to do so the house would be considered *polluted*, and a sum of money would have to be paid to the priests, and many ceremonies gone through to *purify* it!

'One day the relatives said to one of them, "You were high-caste, you had plenty of property and friends, why did you give all up and become *low* caste?" The reply was, "Formerly I was low caste, now I am *very* high caste;" they then spoke of the happiness and privilege of being a Christian and a child of God, thus becoming heir, through Christ, to a much better and an everlasting inheritance.

'Death also has visited our ranks and taken away the mother of a large family. It was a sad loss to her little children, whom she seemed wishful to "train up in the way they should go." This woman with her husband, at the first Gospel meeting held in the Mission Dispensary, resolved to renounce heathenism and follow Jesus. Her end was very peaceful, her only hope being in the Saviour who had loved her, and washed her from all her sins in His own blood.

'Our Bible-women are diligently sowing the seed of the Word of Life, both in Trichur and the villages around. As a rule the people hear them gladly, and often say, "What you read and say is very good, but how can we give up caste, home, and friends?" What we want is a mighty outpouring of the Holy Spirit, so that the eyes of these people may be opened to see the reality of those things which are eternal. Will not our friends at home help us to pray for this?

'During the year 4914 patients have been treated at the dispensary, and 505 visited. In some instances valuable lives have been spared, and those who seemed "nigh unto death" have been raised up again. To Him who is

the Author and Giver of life be all the praise.

'But let it not be thought we have been without our disappointments, one instance of which might be cited. A woman who had been very ill with fever for three months, and had tried all native remedies in vain, as a last resource applied to us. Thinking there was little hope of her recovery, she was filled with alarm, and listened most eagerly to what was said to her about *Him* who was able to save her soul from death, and very gladly consented to be prayed with. She even learned a short prayer herself, and was frequently heard repeating it, much to the displeasure of her sons, who asked, "Mother, are you praying to the God of those 'marplers'?" (a derisive name for Christians). "Yes," she said, "for I am sure He is the true God."

'Her life was spared; but, alas! she returned to her idols and her people, and when our Bible-women went to see her afterwards they were always told she was out. Doubtless the sacrifices required of those who become Christians were too much for her.

'Our hearty thanks are offered to the friends who kindly sent for the benefit of the sick, bandages, remnants of flannel, etc., all of which were found most useful. Remnants of coloured flannel are always acceptable, as many of the people suffer a great deal from rheumatism in the rainy season.

'Nor would we forget to thank specially those who are kindly contributing to the support of our children in the Converts' Home. Last year we asked that some Christian friend would be so good as to fill up the gap caused by the removal of dear Mrs. Lindon; this appeal was kindly responded to by "Jerome." Besides this Miss Holt of Jersey sent £7, which she had collected from friends and relatives of Mrs. Lindon, so that "In Memoriam" of our dear departed friend three children are provided for. What a proof that *He* cares for the little ones! "Nemo," Col. and Mrs. Byng, Mrs. M. de Carteret, Mrs. Major, and Miss Gillespie, have also kindly renewed their subscriptions for the support of one child each; for this help also we are most grateful. R. COLEMAN.

'*Aug. 4th*, 1887.'

Miss E. COLEMAN'S REPORT.

'We are thankful to tell of two baptisms this year; one convert was a young Nair woman aged twenty, the other is an orphan girl of twelve, who is kindly supported by a lady in Jersey. Both were baptized in April last. We have also new inquirers (not of high caste), preparing for baptism.

'On the 28th of June we had the joy of seeing the confirmation of 13 of our candidates, 12 were converts, 10 had been Nairs, 1 a Pillay, and 1 a Chogan. The Nairs and the Pillays are high-caste. The other candidate was the grand-daughter of our old and faithful Bible-woman Leah, who has been with us working indefatigably among the high-caste women in Trichur for nearly six years.

'We would especially ask prayer for these candidates, that the Holy Spirit may rest upon them, and use them in His service. Some are now our dear fellow-labourers, and witnessing for Christ in heathen homes a good confession, without any fear or shame. One is also engaged in school work.

'A party of us yesterday (seven in all) set off to visit a Nair house, the former home of a convert in a neighbouring village. Near to this house stands a large pagoda which belongs to this family. Here we were well received, and read without opposition St. John x., xi., and xii.; we then sang some Christian lyrics, and spoke of a crucified and a living Saviour to more than one hundred persons in the compound; many of whom gladly received

books and tracts. We afterwards went to a Brahmin house, but we did not get admittance, for two men stationed themselves in front of the gateway, and told us we were not wanted there. Some women standing in the background looked as if they would like to speak, but were afraid of the men; so we could only leave a few little books as seed by the wayside. One little boy we heard reading them directly we left the house. The same day Ruth and Alice, two of our Bible-women, went to another village, where they read the New Testament in five different high-caste houses to fifty persons. There are many doors opening here, but caste is the great barrier which hinders the reception of Gospel truth.

'*Schools.*—In our new school there are 61 Brahmin and Nair girls under instruction, but many objections are being raised by some authorities of this place to our putting up a new school-building on the site proposed. It is a small piece of land situated in the Brahmin quarters, and near to the temple, where there would be no difficulty in getting children regularly. They will give us no help to get another suitable site. Under these circumstances, we have thought it best to re-thatch the old place, and remain where we are for the present. The other school, in regard to numbers, is not so flourishing; there are but 36 pupils on the roll, as many of the Nairs left a short time ago to learn singing—almost the only thing taught in the Sirkar Girls' High-Caste School in Trichur. They got unsettled when changes were made on account of our mistress leaving us to return to her native place and former work in the German Mission at Calicut.

'Good-trained Christian mistresses are what we are much in need of, for Brahmins, Nairs, and Pillays, alike object to Christian masters in girls' mission schools. We have been trying for six months to find one, but have not yet succeeded. A Normal Training-school for girls is much wanted in the Cochin State.

'The Bishop and the Rev. W. Richards, our Secretary, have both this year visited our schools. The Bishop also kindly distributed prizes in one of the schools to those who had passed in the annual examinations, and he gave some presents to the girls in both the schools, and a prize of three rupees to the one who had been the most regular in her attendance throughout the year.

'In February last His Highness the first Prince of Travancore, paid a visit to our schools. One of the girls read an address to him that she had worked on canvas with Berlin wools, which pleased the Prince much. He gave presents to all the children from our English Christmas-box.

'In commemoration of his visit, and of the Jubilee of our beloved Queen-Empress, he also sent a donation of ten rupees, requesting it might be spent on school-books for the girls. The Prince's address was as follows:—

'"Ladies of the Zenana Mission, Mrs. Bishop, gentlemen, and children of the High-Caste Girls' School, I need hardly say what unfeigned satisfaction I feel in having been able to visit your institution. I can assure you I feel much gratified by what I have seen and heard here, and, but for your kindness, ladies, that pleasure would have been denied me.

'"This is the first occasion on which I have visited an institution like this since I left the limits of my country. It affords me, therefore, peculiar pleasure in finding myself in your midst. In my own country there has been in healthy existence for about a quarter of a century a similar factor, under the able auspices of my friend, Miss Blandford. The boon that has been conferred on the female portion of the native community, and that in a most truly Christian spirit, by the presence of such a new element in the civilising agencies in India, has been wide-reaching and inestimable. Female

education, without which man's enjoyment and happiness is only partial, has decidedly received an impetus, such as could hardly have been supplied by other influences. You confer a double advantage upon the women of the country. You teach them the principles of a noble and pious life while under your immediate care in the schools. Nor do you stop there. The thread of education thus imparted to them, which would have been broken too early by the social evil of early marriage, is continued later on in life, in their homes, by your indefatigable exertions. I am not sure if, in their noble work, the Zenana Missions have been completely and uniformly successful. But of this I am strongly assured, that they evince an undying interest in bringing education and civilisation within the easy reach of our Hindu females, avoiding, I am glad to say, all *unseemly aggression*, and that they have been a source of great good to our community. To you children, I would say, profit yourselves in the short time at your command as much as you can under the wise and kind superintendence you enjoy. Let your earnestness in ennobling your lives be equal only to the deep interest with which such disinterested and philanthropic ladies of the West are working for your good against great odds. I cannot better conclude these words than by thanking you once more for the cordiality with which you have received me."

'Friends will see, on reading this, how our work is being blessed, and extending in all its branches, and while affectionately thanking them for all past helps, sympathy, and prayer, we would also remind them that additional funds are necessary to meet extra expenses. E. COLEMAN.'

OOTACAMUND.

Last year brought the first reports from Ootacamund as a C.E.Z.M.S. station. Already Miss Ling is able to write of the firstfruits which have rewarded the labours of our missionaries. Miss Wallinger and Miss Synge sailed last autumn for this post, and we have in their reports the freshness of new impressions.

MISS LING'S REPORT.

'This has been a year of progress and enlargement in the Ootacamund Mission. We are no longer one but three workers, much to the astonishment of those who do not realise that the first year or two after a missionary's arrival her chief occupation is acquiring the language. Next year my furlough is due, and we have work not only in Tamil but also in Hindustani, and even when we are all at our post, and have occupied every corner of Ooty and the surrounding villages, there are still "regions beyond" to which some of us are looking longingly,—large gangs of women and children employed on the coffee and tea estates on the hills.

'But this is all future. What I have to do now is to tell of the past.

'We have added three new schools to our number during the year. One for Mohammedan girls in the Ootacamund bazaar, in which Hindustani is taught. It is still in its infancy, and somewhat struggling for existence; the great opposition shown to Christian teaching, our imperfect knowledge of the language, and our being obliged to employ a non-Christian teacher are

some of the difficulties. But its opening was a wonderful answer to prayer, and we believe, continued in the same spirit, it will yet succeed.

'The other two are mixed schools for boys and girls—one in Old Ooty, the other in Taliartimund, which Miss Wallinger has visited more than I have. This village is partly Christian, but, owing to its distance from any school, most of the children, especially the girls, were growing up in ignorance. The municipality had a boys' school there formerly, but, owing to want of proper superintendence, it was not very successful, and therefore was closed, and, on application, the grant was given over to us.

'During the torrents of rain now descending on Ootacamund, I am glad to think of my children in the Hobart School, housed under a more substantial roof than this time last year. By the kindness of friends in the place the old shingle roof, which leaked all over, has been at considerable cost replaced by a splendid roof of corrugated iron, overlaid with tiles.

'It is not only in the building, I trust, but in the children, that an improvement has been made. A higher class has been opened to try and keep them at school longer, and this year, for the first time, two girls passed the 5th standard—one a Hindu girl, the other a native Christian. The grant gained this year was Rs.250, as against Rs.208 : 11 last year. The Scripture examination in my absence was conducted by the Rev. M. Nullathumbi. He writes :—

'"As requested, I have examined the Hobart and Kinloch Schools in Scripture, and am glad to be able to report that the results, on the whole, have been satisfactory. The memoriter and the Scripture Catechism, by Bishop Caldwell, were remarkably well known by the children. The irregular attendance of some may account for *their* failure, while the success of many more is a sufficient proof that the teachers have laboured diligently in imparting religious instruction to their pupils. It is remarkable that *Hindu* girls should have gained the highest number of marks in both schools—for instance, Ahilandem, in the Hobart School ; and Achiammal, in the Kinloch School, came out first in the higher classes. I may say here that it was a delightful task to hear the tiny ones repeat Scripture texts and answer simple questions. May God grant that your labours may not be in vain."

'We have had the joy of seeing two pupils of the Kinloch School baptized during the year. I copy an account of it from my Journal of December 5th, the second Sunday after Miss Wallinger and Miss Synge arrived.

'"To-day has been a very happy one in our mission, 15 persons, converts from heathenism, and their children, were baptized—*i.e.* 8 children and 7 adults.

'"One family, we trust, will be only the first-fruits from the Kinloch School. The mother is the conductress, and her two girls pupils ; the younger, a very bright child of twelve or thirteen, is the head girl in the school ; the elder is afflicted with epileptic fits, and so is less intelligent, and more backward in her studies. Some time ago the whole family expressed a desire to be baptized, when suddenly we heard that the parents had been baptized some twenty years ago under another society in Bangalore, but had completely gone back to heathenism ; in fact the man gained his living by performing heathen rites and practising sorcery. But the Scripture books the children brought home from school and the lessons they learned seemed to have awakened in him a sense of his wrong-doing and a desire to be again amongst the Lord's people. They have been on probation for some time, and to-day were received back into the Christian Church, and their two girls baptized with eleven other catechumens. First the lapsed couple advanced to the centre

of the church, and answered a few questions put to them by the pastor, such as whether they repented of their sin in having gone back to heathenism; whether they intended to remain steadfast in the faith unto their lives' end; whether for this they would seek God's grace. Then all the catechumens assembled round the font with their sponsors and witnesses, and, kneeling down, first the children and then the adults were baptized; our two girls by the names of Christinal and Anna. Christinal has since been removed from this world of suffering, and, we trust, taken to the bright world above. Their parents were not re-sprinkled, but the sign of the cross they had denied and trampled under foot was made afresh on their foreheads. May God keep *them* and all the others firm unto the end."

'The Queen's Jubilee, on account of the climate, was kept in India on February 17th. The following is the account of the part the school-children played in the day's festivities in the *Nilgiri Observer*:—

'"The procession of school-children of all classes and creeds which marched from Charing Cross to the Hobart Park, and numbering over 800, was an imposing spectacle.

'"The *Nazareth Convent Schools* were remarkable for the various costumes of the pupils; there were the boarders in brown, the day scholars in costume of their own, the native girls in white clothes, and the boys all neatly dressed. The mustering formed a goodly number. But for gaiety and variety of colours, the Hobart and Kinloch Schools would bear the palm. Both in point of numbers, and also in the exhibition of jewellery, they would vie with the Roman Catholic Schools.

'"The Breeks Memorial School, Ootacamund Grammar School, C.M.S., Wesleyan Mission, and Haity Orphanage, all were represented in full force, and with their many and really handsome banners, some made expressly for the occasion, formed a pretty, as well as interesting, feature in the proceedings of the day. It cannot but have occurred to those who have known Ooty for many years how very much the number of pupils in the several native schools has increased. Two causes may perhaps be found for this, the increase of population being one, but a more enduring cause may, we hope, be traced to the growing appreciation in the native mind of the advantages of education for their children.

'"At five o'clock the children were assembled in relays to partake of the refreshment provided for them. Tea, cakes, oranges, buns, sweets, etc., for Europeans and East Indians, while for natives their taste was consulted in choosing for them the sweets they liked best, supplemented with fruit. It was not until 6.30 that the tea was over, and when all had taken as much as they would, there still remained enough for many more.

'"The Queen's kindly heart would have rejoiced could Her Majesty have looked on at the long lines of native children seated on the grass, their little voices raised in singing 'God save the Queen.' The peoples of India are cared for in thought by the Queen-Empress, and yesterday's scene was a proof that a practical carrying out of her wishes is in force."

'The Bible-women's work under our two native teachers in Ooty and Coonoor has been going on as last year; in Coonoor it has not been altogether satisfactory.

'In Ootacamund one of our pupils, the wife of a native government official, being struck with the beauty of the Bible, obtained the money from her husband to buy a complete copy. From that time it has been her greatest treasure and favourite lesson, and when she went away for a time to her native place, she took her Bible with her and read it by herself. This reading has not been without effect, we believe, upon her heart, and she has

asked to be taught a prayer for her husband and mother, that they also may learn to love the Saviour.

'Besides going with Marnikam to visit her regular pupils, I have taken a day every now and then to try and reach the women who are not under regular instruction. Owing to multifarious other duties, these days have not occurred as often as I should like, but we have always met with more or less encouragement, and been able to gather nice groups of women to listen to us; and once after we had done speaking we sold some portions of Scripture to women who could read.

'The work amongst the native Christians has gone on as usual, Sunday-school, choir practice, and occasional visiting of the Christian women, while we have tried to encourage the people to regular attendance by going to the Tamil services, prayer and temperance meetings, etc. Into all these things Miss Lynge has entered most heartily, and during my absence and illness has taken entire charge of my work, as well as she was able, in addition to her own Tamil studies. I have had two happy visits to Tinnevelly, first at Christmas, and again at the present time. During this time I have visited eleven different towns and villages with the Bible-women, some of them several times. In the villages some distance from Palamcottah, I have had the opportunity of addressing large audiences; for there a white face is quite sufficient to draw a crowd, and a splendid opportunity is given of reaching many beyond the actual learners, which I never like to lose, if I have any voice or strength left.

'I must not forget to thank the many kind friends both in Ootacamund and at home who have helped us in so many ways, both by enabling us to keep up all these numerous agencies for reaching the women and children, supplying us with prizes to encourage them, and means to enlarge and improve the Hobart School. As our work is now so much increased, we trust all these will be rather increased than diminished during the coming year.

'We are looking forward with expectation and prayer to the special mission which is to be held here early in the year, and trust it will be a means of primarily stirring us and our agents to greater zeal and fuller consecration, that it will also bring in many heathen at present halting between two opinions, and those converts from heathenism who are not yet converted to Christ. C. F. LING.

'PALAMCOTTAH, 30*th July* 1887.'

MISS WALLINGER'S REPORT.

'I wish it were possible in a few lines to bring before you the state of things here—the calls for thankfulness, the openings for work, and the earnest need for prayer.

'The place itself is bright, the air bracing, but very, very rarefied. Ootacamund is said to be the most English place in South India, and yet I sometimes think the English life is like the foam on the water, and below it a whole world of life of a different sort!

'Miss Synge and I arrived here at the end of November 1886. We were wishing and praying at Christmas-time that a school might be opened in Old Ooty—and now the school is there—in what we will call a romantic situation, for in the rains an alpenstock is a necessity—a class of boys and a class of girls taught by a young married couple, of whom we have much reason to be hopeful.

'Circumstances led to the opening of a school in Taliatimund, through the exertions of Mr. Cowdell. That, too, is an *alpenstock walk* in the rains. Early on sunny mornings the outline of the hills, the sound of running water, and the beautiful mosses and lichens,

are such reminders of our Heavenly Father's love and care! The school attendance has been good from the very first, but I don't think we shall get many girls till Miss Ling can make time to go into the village and persuade the mothers. Miss Ling is the happy person who has full command of the language.

'Mr. Cowdell and the schoolmaster have a "preaching" one evening in the week. Among the listeners a few women have been regular. The other day it was suggested that more would come if there were a meeting expressly for them, and the schoolmaster offered to interpret, so I hope this will be carried out before long.

'I had thought that with English and a smattering of Hindustani, I might have got on in Ootacamund. This was a mistake. The women and girls don't know any English, and the men of the lower classes only enough to use in their work.

'It was too sad, with the native Christians and the children of our own servants round about us, to feel that I could never speak to them, not even to a disconsolate woman or a sick child. So in April I began Tamil, since when I have a general feeling of "not a minute to spare."

'There are Mohammedans here, some one said, about 800. There is just such a colony in many South Indian towns, and in some they are altogether inaccessible. But China and Japan were absolutely closed for centuries, and *now*, how the Day-spring from on high is visiting them!

'We have one little school for Mohammedan girls; it was opened in March, and has a precarious existence, and I do not care to say much about it. Last week I thought all was over with the little school, but to-day things are more hopeful. The children are very tiresome, and seem to have a liking for the Bible texts, which cause the difficulty. They always wish to do their needlework from left to right, and you know we read Hindustani from right to left. One day ten of them came to see me here, and were as pleased as I was.

'I have only been here eight months, and the extension has been in the matter of schools. I do think them of great importance, as channels in which God's Word may "have free course and be glorified," otherwise we would not care about them. There are plenty of people of high education still saying, "Who will show us any good?"

'I like to think that the answer to that is simply *a prayer*—"Lord, lift *Thou* up the light of *Thy* countenance." Perhaps next year it will be granted to us to have more to tell.

'It is the young people with their facility for languages and their unflagging energy that are needed in foreign missions; and yet I think older people will find their place too, especially in the hill stations. I speak of those who can come at their own cost, and who, generally, are not young.

'Will not more such come out, content to take their work, day by day, from the Master's hand, and wholly to trust His assurance: "Lo! I am with you always, even unto the end of the world." A. WALLINGER.'

MISS SYNGE'S REPORT.

'The first report must indeed commence with a note of praise and thanksgiving for the innumerable mercies and loving-kindnesses which have been granted all along the line. The peace and joy of the Lord softening the natural sorrow of partings and separations, and this practical, personal experience may perhaps encourage some timid one to take the step, and to obey the Master's last command—"Go!" "His commandments are not grievous."

'A report of "work," this cannot be, except of the work of learning this most difficult of Indian languages, Tamil. But the Lord has given help, and after five months' study I was enabled, when Miss Ling was away ill, to make my first attempt at family prayers with our household. This is an interesting little service; we meet about 8 A.M. in an octagon summer-house in the garden; in the middle is a little round table and chair, the servants with some of their children sit round on the floor, the men and boys on one side, the women and girls on the other. A lyric generally comes first, started by one of the Christians, as these strange weird melodies are yet unknown to me; then I read Psalm cxix. 18 as an opening prayer, before our chapter, which is read round verse by verse by the "scholars," closing with a prayer or collect and Lord's Prayer from the Prayer Book. At first this was a bit of an ordeal, and I had to look on to my verse to see if any very long words were coming—one or two I have measured of nearly two inches in length!—but gradually it grew easier, and our servants really appreciate it, and asked me to continue when Miss Ling left. As I cannot explain the passages, once a week our Catechist comes and gives an exposition. How often we wish that English people would try and master enough Tamil just to take prayers, or at least invite the Catechist to come, as he does to a few houses.

'The work here in Ooty, reminds me of parish work at home, for while learning the language, my intercourse has been more with our Christian community than with the heathen. Our little church, with its native pastor, organist, and choir, the weekly prayer-meeting, and occasional temperance gatherings, are all conducted much on the same lines as in the old country; the dark faces and different tongue being the main difference. We cannot but feel that our people need reviving; there is, one fears, much nominal Christianity—the young folk, Christians because their fathers are, more than from any real change of heart. Oh! for times of refreshing from the Lord, when each member of our congregation will become a true missionary, and when drink, which is a sore curse here, will be given up, and the heathen neighbours constrained to own that the Lord is with them.

'Of course, we have some encouraging cases and consistent lives. Our organist is one; he is a young man in Government employ, he is always at the choir practice on Saturday afternoon, and plays the harmonium twice on Sunday, besides teaching in the Native Boys' Sunday-school. And our Bible-woman is, indeed, one who walks with God, her face speaking of deep peace and communion. Poor Manikam, she has just lost her last child, but this bitter sorrow has been borne beautifully. Her gentle, loving manner with her Zenana pupils is winning its way to their hearts. Her niece Annammal was married in June to a young schoolmaster from Tinnevelly, and they are now established at Old Ooty, where she has already gathered nineteen little girls round her; she shows every sign of making a bright happy teacher.

'There is indeed a wide field for work as soon as we are able to do it—numerous clusters of cottages or huts, where parties of women might easily be gathered to hear the old, old story, and where, doubtless, many sad hearts are weary of sin and self, and only need to be pointed to the Saviour's love. Surely we may claim for such, Christ's own words: "I, if I be lifted up from the earth will draw all men unto Me," and believe more simply in the great power of His name. Oh! pray for us that we may be channels for rivers of living water.

'A little work among the Eurasians, in which we were asked to help, has been blessed by God. Our chaplain, Mr. Pelly, started a Thursday evening

Mission service in a cottage, near our house, and here more than one poor drunkard has found power in Christ's life and death, and are living sober, and we trust godly lives. These half-and-half people are often in a most degraded miserable condition, and one feels they must be a reproach to the cause of Christianity, and that in reaching them, one may be the means of bringing blessing to the heathen who see the change in their conduct.

'Then there is an English Sunday-school with over 50 children, boys and girls; while Mrs. Pelly is away I have the elder girls to teach, and very interesting this is. We are going through Stock's *Life of our Lord*. I long that my class may become awake to the needs of the heathen, and willing to learn Tamil, and help us in the work. It is strange how many English who have lived here most of their lives are almost wholly ignorant of the language, and yet have not many got a secret which would brighten thousands of dark hearts, if only it was told out? May the Lord give us English people, with all our privileges, a deeper sense of our duty, and a yearning for souls, such as the Master had when he wept over Jerusalem.

'EUGENIA E. SYNGE.

'OOTACAMUND, *July* 28, 1887.

CHINA.

Our two stations in China are at Hong-Kong, where Mrs. Ost, the wife of the Rev. J. B. Ost, C.M.S., is our honorary missionary, and Foochow, where the work of Miss Gough, now Mrs. J. C. Hoare of Ningpo, has been taken up by Miss I. and Miss H. Newcome, under the kind superintendence of the Rev. R. W. and Mrs. Stewart, whose names are familiar to many of our readers. No reports of *work* for publication in *India's Women* have reached us from the Misses Newcome; so far their time has been chiefly devoted to mastering the difficult Chinese language, but their accounts of the new life they have begun in Foochow are full of interest. We are permitted to print extracts from a private letter from Miss H. Newcome in lieu of a report.

Miss H. Newcome writes on July 2d:—

'The work is opening up more and more everywhere. Here in Foochow itself, for instance, the openings into the high-class houses are increasing too rapidly for Mrs. Stewart to avail herself of them. She is longing for the time when we shall be able to speak the language. She has gone to-day for a round of several visits in the city with Mrs. Ahok and Chinyo. She has an invitation to go another day to the house where a wedding took place to which we went just before we went up country.

'Oh how tongue-tied I felt that day! How I longed to talk with them! I felt we should soon become real friends, they were so gentle and ladylike; going away, one of them pressed my hand instead of the usual *chen-yang*. We want all that house for our Master. Now that the gates of brass—prejudice and superstition—are being broken in sunder, we want the Holy Spirit to come into their hearts and give them the knowledge of Christ.

'It is dreadful to think or hear of the stories the men tell the women about us; no wonder they are afraid of us, but the more we mix with them, the more they will lose these ideas.

'Now there is another splendid opening for work which I am specially looking forward to, in the new native

hospital, which was opened yesterday as part of the celebration of the Queen's jubilee. It is a beautiful building with a splendid women's ward. Dr. Adam, one of the doctors in connection with it, said he would be only delighted if we would come and visit the women as Miss Gough used. Mrs. Adam wanted me to begin at once, as she said it would be good practice, but I think we shall wait until after the hot weather.

'Then there is the village visiting, which though physically, and perhaps mentally, is by far the most trying work (that is in Foochow, not in the country to such an extent), yet still it is the work the Master gave His own disciples to do, and for which we shall have opportunities at our very doors, for we have two villages almost at our gate. The women often come to see us, sometimes from a great distance. The other day such a nice woman met me at the school, and walked up with me. She understood what I said more than any of the women here. I knew this, for another woman spoke to her on the way up, and asked her what we were talking about, and she proceeded to give her a full account. She asked me to go and see her, when we could talk, and tell her more about the doctrine.

'In our visit to the country two things seemed to impress themselves on my mind as never before. First the absolute necessity for a missionary to grasp for himself that verse, "Not by might nor by power, but by my Spirit, saith the Lord of hosts." I so well remember, just before we left home, Mr. Stock reading it at the Missionary Conference, and merely saying, "Let us on our knees ask God to teach us its meaning." If one feels the need of it at home, oh, how much more here, where the words spoken seem so often to be like writing upon sand! But if the word is not really ours, but God speaking through us, we know it shall not return unto Him void.

'The other thing which struck me so much was the true meaning of that word "Deny thyself," or "Ignore thyself." I had often heard addresses on it, but none made the impression on me that the practical workings of it in Mrs. Stewart's life did. I am more than thankful we are to work under Mr. and Mrs. Stewart.

'We are both wonderfully well. As yet the heat has not tried me nearly as much as I expected. I feel, in fact, as well as when I first came out, though the thermometer is up to 90° in the shade. The mosquitoes are no little disturbance to one's outward comfort, they simply devour you wholesale. It is comforting to know they are always worst the first summer.

'As to the language, I hardly know what to say, it seems desperately slow work. We cannot read two gospels in character yet, but Mrs. Stewart says you must be patient in learning Chinese.

'We have heard that there is a possibility of Miss Hankin joining us here. We should be so delighted to welcome her; we say the only thing the house wants is two more workers to fill it.'

Japan should follow next in order, but from our station at Nagasaki we have no report. Mrs. Goodall, who after more than ten years' work in connection with Archdeacon and Mrs. Maundrell, became an honorary missionary of our Society, wrote an account of work which was published in our January-February Number (p. 34). The sad news has reached us that Miss Harrison, less than a year after her arrival, was taken seriously ill, and ordered home; but she died on the way at Singapore. Our own

loss is very great, and we deeply sympathise with her family in their sorrow.

It may be remembered that Nagasaki has lost this year, through the death of Mrs. Maundrell, another earnest missionary to the women of Japan, and a kind friend of the C.E.Z.M.S. Extracts from letters from Mrs. Maundrell and Miss Harrison, describing "Japanese Ladies and their Pursuits," were printed in our July-August Number, p. 212.

'God moves in a mysterious way
His wonders to perform;'

the consecrated workers and the work are alike His own, to perfect and receive according to His unerring will. We can only watch and wait in faith for the glorious time when all work, even though it may seem to have been cut short, 'shall be made manifest, for the day shall declare it.'

Home Items.

A MEETING for Prayer and Praise, open to all friends, will be held (D.V.) at the Society's House, 10 *Maresfield Gardens*, on Monday, November 28th, and on Monday, December 19th, at 3.30.

The following is the list of Missioners proceeding to India on the Special Winter Mission:—

Rev. F. Sulivan and Mr. E. Clifford to North India; Rev. H. E. Fox and Mr. Swann Hurrell to Telugu Country and Madras; Rev. G. Karney and Rev. B. Baring-Gould to Tinnevelly and Travancore; Rev. G. C. Grubb and Colonel Oldham to Bombay and Ceylon.

Special prayer-meetings on their behalf were held at the C.M. House, on Thursday, October 13th, at 3 o'clock and at 7 o'clock.

Christmas Hampers.

The above will be supplied as in former years by M.A.E.W. at the following prices:—Lined with satin and fitted up with working materials, 2s. 6d; the same lined with sateen, 2s. Small hampers at 1s. 6d., fitted up with toy housemaid's requisites for little girls. New this year, baskets containing covered tin jars for carrying dinner to cottagers, at 3s. 6d. No charge is made for postage, but 3d. extra will be acceptable. Each order must be prepaid and accompanied by a fully addressed label, stating the date it is to be posted. Hampers required for Christmas Day

should be ordered by December 11. About £6 was made last year by these hampers for the C.E.Z.M., and, as a blind man makes them, orders are earnestly requested. *Address*—M.A.E.W., *Oriolet, Loughton, Essex.*

Benefaction.—This word is often followed by the announcement of a large sum bequeathed to some benevolent society. We have received a donation of 10s., welcome to ourselves, and—can we doubt it?—precious in the sight of Him to whom love makes every offering acceptable. The following is an extract of the note which accompanied it, written from the Clergy Orphan School, St. John's Wood:—'Anna Kidd was a little girl of thirteen whom we lost last Easter. She always took a warm interest in Missionary work. One of her last pieces of needlework was a little jacket for your Indian children. I could not find her card, but her mother sent me all her pocket-money which she found in her purse, saying she knew Anna would have been pleased for it to go for that purpose. The rest has been added by members of this household.'

C.E.Z.M. Painting Union.—Subject for November - December: 'Weighed in the balances, and found wanting.'—Daniel v. 27.

Any new member wishing to join can obtain further particulars from Miss F. Swainson, 10 *Maresfield Gardens, Hampstead, London, N.W.*

We publish an account of the last Sunday afternoon which Miss Middleton spent at Chester before sailing as one of our missionaries to Dera Ismail Khan. It is written by a member of the Bible-class she attended.

'The 2d of October will be a day long remembered by the members of our Bible-class, and other friends. We were bidding farewell to one of our number who was leaving us for work in the mission field in connection with the Church of England Zenana Missionary Society. She is going as hospital nurse to Dera Ismail Khan, in the north of India.

'A large number met at 8 A.M. at Holy Communion in St. Peter's Church; and at 3 P.M. nearly 200 met in our class-room to hear special addresses, and to commend our sister, Nurse Middleton, in prayer to God. We had bright missionary hymns, which were sung very heartily. The Rev. J. H. Acheson presided at our meeting, and other clergymen and friends were present. The Rev. W. H. L. Cogswell spoke from the collect of the day, bidding us to be "continually given to all good works," not to work by fits and starts—all fire and enthusiasm for a while, and then dead and cold, but steadily, prayerfully, perseveringly, in spite of failure, disappointment, and sorrow, doing all things "through Christ" who strengthens us.

'Several presentations were then made to Nurse Middleton by the Rev. R. D. Thomas and Mr. Alfred Thomas, on behalf of the class. £10 was given to her for the support of a "cot" in her hospital, and we hope to send £10 every year; we had 5s. and

10s. collecting-cards, and the amount was raised in six months. This is most encouraging to us, because this special effort did not interfere with our other missionary work. We collect for the Church Missionary, C.E.Z.M., and Bible Societies. Our meeting was closed by an address from the Rev. J. H. Acheson, who spoke of our oneness in Christ Jesus, although so widely separated.

'Nurse Middleton is the first from our class to enter the mission field, but we hope and trust that others may hear the call, and gladly answer, "Here am I, send me;" and while God's missionary servants are bearing the burden and heat of the day, we at home can contribute, pray, and work. We do value and thank God for the privilege of helping such a noble work. We have a missionary work-party every Friday evening, to supply our annual sale, which is held every March. This year the proceeds were over £60. We have had a missionary sale of work annually for the last nine years. We give God all the praise and the glory for what He has enabled us to do, and we can truly say, "All things come of Thee, and of Thine own have we given Thee."'

Foreign Items.

The Christmas Letter Mission.—Amongst the various agencies which directly or indirectly work with Zenana Missions, the Christmas Letter Mission deserves notice and support. This work, commenced in 1871, has now penetrated even into Indian Zenanas with its tokens of peace and goodwill, through the Saviour Christ. An extract from the report will give some idea of the welcome these letters meet. Mrs. May writes, May 10, 1886:—

'We can report our visits to the hospitals as being occasions of great joy to the patients, the Christmas letters causing "a glow of pleasure." Many expressed the wish (in their own peculiar way) that the pleasure and brightness thus conferred on them by their kind donors may be largely theirs in return. If the friends could have seen the delight shown when the letters were distributed, they would have felt amply repaid. These "wonderful words of life" have helped to brighten many a sad and suffering one.

'The new feature in our work this year was the printing of similar letters for the Bengalees, in their own language. These were distributed, not only in the native hospitals, but also in the Zenana homes; and surely in these benighted dwellings, this loving remembrance must have seemed like a ray of light from the Sun of Righteousness!'

The last Report says that in India during the last year Mrs. May reports a distribution of between 3000 and 4000 letters. A wide extension of C.L.M. work might be effected if those having friends in different parts of India would enlist them in distributions amongst soldiers, planters, railway employés, etc. In consequence of Miss Jennings' call to mission work in Africa, the post of English correspondent for the Indian branch has, by Mrs. May's request, been kindly undertaken by Miss Le Lievre. Letters to her may be addressed to 66 *Mildmay Park, London, N.*, and through her C.L.M. packages may be sent to India at exceptionally low rates.

Rukmabai.—Our May-June Number gave an outline of the case of Rukmabai, which has deservedly roused a wide interest in many parts of our Empire, and at our Annual Meeting our Chairman, Sir Monier Williams, made some admirable remarks on this subject. We now print part of a speech by Sir Lepel Griffin which appeared in the Calcutta *C. M. Gleaner*, February 1887 :—

'When a man like the Dewan (of Indor), whom the most learned pandits must respect, and whose piety is equal to his knowledge, declares, and supports his declaration by a hundred proofs from the sacred Shastras, Smritis, and Puranas, that the rights of women in marriage are equal to those of men, that infant marriage is opposed to sound doctrine, that the girl cannot legally be married without her consent, and that widow marriage is fully approved on the highest authority, then the Government is both encouraged and justified in attempting to cure evils which cannot be remedied without legislative action. I think there can be no better proposal than that which the Dewan has made, and that the Government should appoint a Commission to take evidence on the marriage law of the Hindus, and decide, after examination of the most competent pandits, what is the ancient and sacred law which has been handed down. If, for a moment, we turn to the case of Rukmabai, to which the Dewan has eloquently referred, and which is now attracting so much attention in India, we see the strange spectacle of a civilised tribunal of a great and free nation, which has abolished slavery throughout the world, declaring that the woman, united when a child to a man without her consent, by a ceremony falsely called marriage, and invalid according to Vedic law, is still compelled, when she has come to years of maturity and discretion, to surrender herself to this so-called husband whom she loathes, or accept the alternative of imprisonment. If this be the law as it stands to-day, it is a vile and shameful law, and you Hindu reformers should never rest till it be altered or repealed. (Applause.) I am not one of those who hold that the Government, in such a case as this, should stand aside and wait for the slow filtration of liberal ideas in the Hindu community. That would be the denial of justice to women for unknown generations.'

Praise and Prayer.

PRAISE.

1. For openings for extensions of work, and for volunteers for China (p. 290).

2. For fresh baptisms in connection with our missions in Tinnevelly (Miss Hodge's Report, p. 306), and in Trichur (Miss Coleman's Report, pp. 321, 323).

PRAYER.

1. Continued prayer is desired for the Special Winter Mission to India (see p. 333): that the Missioners may be preserved in the midst of danger, and endued with power from on high.

2. For all outgoing Missionaries, especially those of our own Society.

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